THE JAPAN MAGAZINE

A REPRESENTATIVE MONTHLY OF THINGS JAPANESE

INDIANA UNIVERSITY LIBRARY SEP 24 191

SEPTEMBER 1918

VOL. IX
NO. V

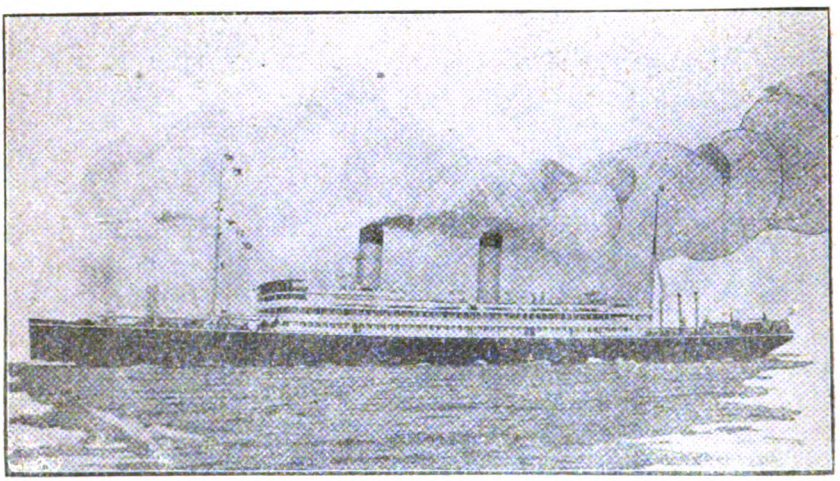
Digitized by Google

THE JAPAN MAGAZINE CO.

PRICE 50 SEN

Toyo Kisen Kaisha

(ORIENTAL STEAMSHIP COMPANY)



The Semi-Tropical Trans-Pacific Line

FLYING BETWEEN

San Francisco—Hongkong

VIA

Honolulu, Yokohama, Kobe, Nagasaki, Shanghai, and Manila

FLEET

S.S. Tenyo Maru	22,000 tons	S.S. Siberia Maru	20,000 tons
S.S. Shinyo Maru	22,000 tons	S.S. Korea Maru	20,000 tons
	ALSO		
S.S. Nippon Maru	11,000 tons	S.S. Persia Maru	9,000 tons

SALOON ACCOMMODATION AT REDUCED RATES.

Stop-overs allowed at all ports. Service and cuisine unexcelled. Thoroughly modern and up date. Equipped with Wireless Telegraph, Submarine Signals, Laundry, Children's Nursery, Ladies' Lunge and all other modern improvements for safety and comfort.

South American Line

S.S. ANYO MARU	S.S. KIYO MARU	S.S. SEIYO MARU
Disp't. 18,500 Tons	Disp't. 17,200 Tons	Dis't. 14,000 Tons

The only ***Regular Direct Service between the Orient*** (*Hongkong, Moji, Kobe, Yokohama*), ***Hawaii*** (*Honolulu*), ***United States of America*** (*San Francisco, Los Angeles*), ***Mexico*** (*Slaina Cruz*), ***Panama*** (*Balboa*) ***and South America*** (*Callao, Arica, Iquique, Valparaiso*)

GENERAL OFFICE, YOKOHAMA

Cable Address "Toyokisen." Tel. 4400, 4401, 4402.

HEAD OFFICE, TOKYO

Cable Address "Toyokisen." Tel. 4030, 4031 (Honkyoku).

Agencies and Branches at all ports of call and in all the Principal Cities of the World

Digitized by Google

THE JAPAN MAGAZINE

A REPRESENTATIVE MONTHLY OF THINGS JAPANESE

Contents for September, 1918

GOING THROUGH SCHOOL GYMNASTICS NAKED IN MID WINTER		**Frontispiece**
A SPARTAN SCHOOL	**H. Nakamura**	**245**
THE APPEAL TO THE THRONE	**Y. Nakajima**	**351**
THE SEIYUKAI	**S. Fujii**	**253**
THE SHINANO RIVER	**S. Yamamoto**	**256**
THE SOMA SODO	**S. Kiyama**	**260**
TOKYU-JUTSU AND KYUSEI-JUTSU	**T. Aoyagi**	**262**
INDUSTRY AND THE WAR IN JAPAN	**Dr. T. Sakata**	**264**
MONGREL ARCHITECTURE	**Dr. I. Harada**	**266**
OLD IZUMO	**N. Tsuda**	**269**
THE HIRANUMAS	**M. Moriyama**	**273**
THE NINJUTSU	**Gingetsu Ito**	**275**
AROUND THE HIBACHI: TOYOSHIGÉ AND NAOJIRO	**S. Muramatsu**	**278**
MONTHLY RECORD OF EVENTS:	**June 25 to July 25**	**281**
CURRENT JAPANESE THOUGHT:		
1. Japan and Russia		
2. The General Attitude		
3. Motives		
4. Specie Holdings		
5. Accidents		
6. Cost of Living	**Dr. J. Ingram Bryan**	**285**
7. Juvenile Crime		

PRESIDENT S. Hirayama | MANAGER Y. Nakatsuka | EDITOR Dr. J. Ingram Bryan

Subscription

In the Japanese Empire, per year in advance . . . . . *Yen* 5.00
In Foreign Countries, (post paid) per year in advance . . . " 6.00
Single Copy, 25 cts., 1/ . . . . . " .50

Foreign subscribers should remit by P.O or express money order, to The Japan Magazine Co.
The Japanese *yen* is equivalent to fifty cents U.S. currency, or two shillings English currency
Published by The Japan Magazine Co., 6, Itchome, Uchisaiwaicho, Kojimachi, Tokyo

Agents

Brentano's, New York & Paris
Maruzen Company Ltd., Tokyo
Kawase Nisshin-Do, Kobe
Khoo Hock-Tye, Penang, Straits Settlements
Yorozu & Co., Sacramento, Cal.
M. O. Wolff, Petrograd & Moscow
Smith & McCance, Boston, Mass.
E. L. Morice, London, W. C.
Federal Rubber Stamp Co., F. M. S.
Kyo-bun-Kwan, Tokyo
Kelly & Walsh Co., Yokohama & Shanghai
R. Stanicci, Los Angeles, Cal.
Tract & Book Society, Bombay, India
N. S. W. Bookstall Co., Sydney

ALL RIGHTS RESERVED

Digitized by Google

GOING THROUGH SCHOOL GYMNASTICS NAKED IN MID WINTER

Digitized by Google

THE JAPAN MAGAZINE

VOLUME NINE SEPTEMBER, 1918 NUMBER FIVE

A SPARTAN SCHOOL

By H. NAKAMURA

(DIRECTOR OF THE SEIKEI SCHOOL)

A GOOD many Japanese educationists visit Europe and America for the purpose of perfecting their ideas on education: in fact they appear to think that a man cannot be a true educationist unless he has come under the tutelage of western methods. Now, while I admit that one may gain some help by studying occidental methods of education, it must also be conceded that western education has much to learn from Japan. Education must adapt itself to the countries and the minds it aims to develop; and the best system is that which most efficiently develops the mind to suit its environment. Japan has jewels enough of her own for educational purposes if her educationists were not less bent on finding them than on rumaging in the archives of occidental pedagogs. At any rate the best system for Japan is not a mere imitation of western education.

My conviction is that the best system of education will devote most attention to the spiritual and moral development of the pupil. The Spartan methods which we hear of now and then as being adopted in America and other western countries, for the purpose of developing sufficient mental and physical vigor to withstand all onslaughts, has long been in use in Japan. For ages the Japanese youth was obliged to live a Spartan existence, and naturally the rising generation was accustomed to all sorts of mental and physical hardship. The young Japanese could die as easily as he could live, just as circumstances demanded or suggested. As for myself I have always been accustomed to a Spartan system of education.

The Seikei Jitsumu Gakko, of which school I am the director, has a primary, middle and higher commercial girls's departments. For seven years in this institution I have been endeavoring to instil into the minds and bodies of the pupils the spirit and the capacity of endurance. They have been disciplined to withstand successfully the cold of winter and the heat of summer. The seasons of extreme temperature are those best adapted to this severe discipline. This is quite contrary to the general opinion which holds that the best time for school is the Spring and the Autumn.

Digitized by Google

Digitized by Google

Digitized by Google

With this idea I am wholly at variance. People receive pleasure or pain from stimulation not because the stimulation itself is pleasant or painful but because the mind subjected to the stimulation feels so. Whether stimuli make the mind distressed or not depend on the mind rather than on the nature of the stimuli. Everything depends on one's frame of mind. One in fear of heat or cold feels much more than one void of such fear. The poor man envies the rich man, but were he to become rich he would not experience the difference of feeling he fancies in his poverty. Hardship is not hardship to the mind prepared to undergo hardship!

This system of education is just what Japan most needs to produce a race of citizens prepared for anything that may come. We must know if we have any knowledge of the world at all, that Japan is bound to have a difficult time of it in future. Her very existence will depend on the spirit of endurance cultivated successfuly by her people. The more Spartan we become in our ways the more likely are we to survive the ordeal of the future. A firm and stubborn will may hope to surmount every obstacle. It is this spirit and this system that I am endeavoring to bring my pupils into sympathy with.

During the coldest season of the year all the students in the Seikei Jitsumu Gakko are forced to sit for half an hour naked; the girls are permitted to wear only a single shirt. In the hottest days of summer the opposite policy is adopted and the girls are compelled to work hard in the height of the heat for half an hour in the open sun. No shade or hats are allowed; and they are attired in thick cotton clothes to make them feel the heat all the more. When there is no sun to help out the plan they are made to sit heavily clothed in a hot, sulty room. To many this method would appear to be too severe; but the pupils take pleasure in it. When they stand naked in the open and expose their bodies to the piercing winds of winter the warm blood rushes to the surface of the body and circulation is pleasantly stimulated. It is to them what the cold bath is to the European, only better. Similarly the torrid sun stimulates their flesh to vital vigor.

In western countries food investigation forms an imporant subject, and people are always thinking about how to obtain the best food. But the quality of the food will not improve the mind or the health even. The rich eat the best food, so called, but they are by no means the healthiest specimens of humanity either physically or mentally. Nor can they show the same longevity as the poor with their less nourishing diet. In Japan the priests of the Zen sect are vegetarians and from a modern point of view eat the least nourshing food, but their health is almost invariably good and their lives usually long. Food investigation is all

Digitized by Google

right provided the proper frame of mind is not neglected in those for whom the food is intended. The food cannot do its work if the mind is defective. This is an aspect of education peculiar to the Orient. When one is really hungry even a cup of cold water causes stimulation; but to the contrary increases illhealth.

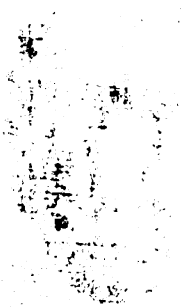
Athletics for the purpose of physical stimulation and development are all right in their place; but still more important it is to have the body in a state of development that is able to extract the necessary nourishment from the most ordinary food. For this purpose my pupils make strenuous excursions and practice fasting, sometimes from three to five days. The beginners naturally feel a good deal of distress; but they soon learn that they really have been accustomed to too much food, and find a pleasant difference in being freed from overnourishment. To take more nourishment than the body can absorb is to overtax the secretary organs and induce disease. Fasting for the sake of rest is good: it makes the brain clear and the body ready to respond to the stimulation of food.

The same principles I apply to mental nourishment; and thus I do away with the cramming system which is such an injury to education. Cramming the mind with enormous quantities of undigested and indigestible facts is as unscientific and wicked as cramming the stomach with food of the same quantity and nature, and the result is just the same on the mind. We teach our students to think and to apply the truths and facts presented to them. The pupil's own ability is called upon to act and labour to some end. My educational policy feeds the mind in exactly the same way as it feeds the body: that is, when it is hungry and ready to respond to stimulation. The true teacher must create mental hunger and appetite. Then the student is not only anxious for mental food but is able to digest it when he gets it. Thus his mental and spiritual health is not only maintained but strengthened and at the same time proper development goes steadily on. My students are obliged to practice periods of meditation and mental concentration just like the Zen priests. Every morning for half an hour they sit in a room taking deep breathing exercises and expanding not only their lungs but their diaphrams. Thus they become inured to environment and incapable of being affected by outside things.

The above is the barest outline as to the main principles of my system of education. I am convinced that the kind of citizens required to face the future successfully are those of immovable spirit and strong body. I believe that if this method in education be adopted widely in our country it will yet produce great men able to accomplish some notable deeds for the State by the supreme sacrifice of themselves. I am indeed hopeful that some such characters will come from among the students of my

Digitized by Google

Digitized by Google



Digitized by Google

school. Perhaps I may appropriately close by giving the daily time-table which my school follows:

5.00 a.m. Rising *bangi*. All pupils then rise and clean their rooms.

5.30 a.m. All pupils appear in the yard, where the director leads them in a race until all are fatigued, after which comes deep breathing and meditation, with prayer for the Imperial family.

7.30 a.m. All pupils follow the Director into school hall for the regular half-hour's meditation, after which they sing a song entitled: "Power of Mind."

8.00 a.m. to 4.00 p.m. Regular school lessons.

5.00 p.m. Supper.

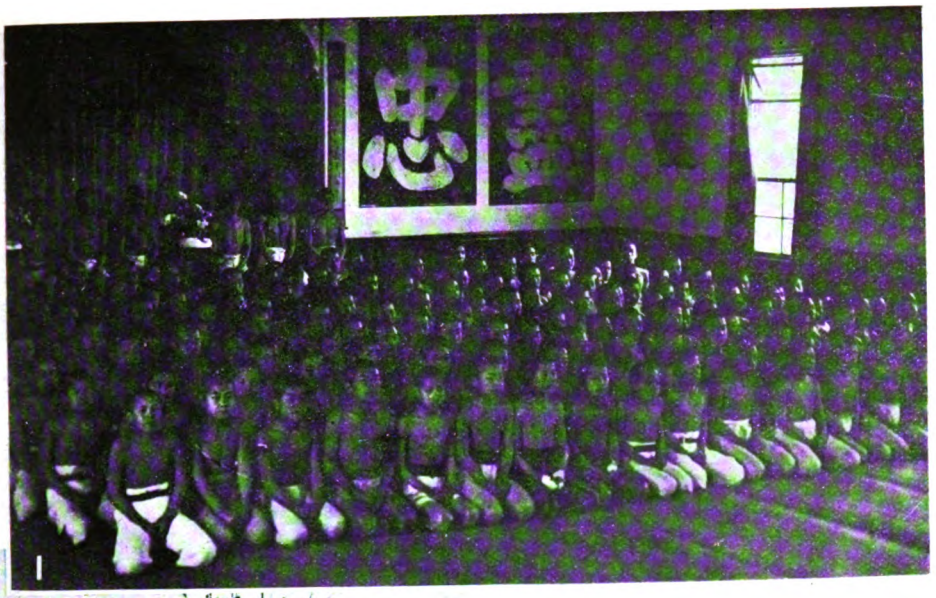
6.00 to 8.00 p.m. Preparation of lessons.

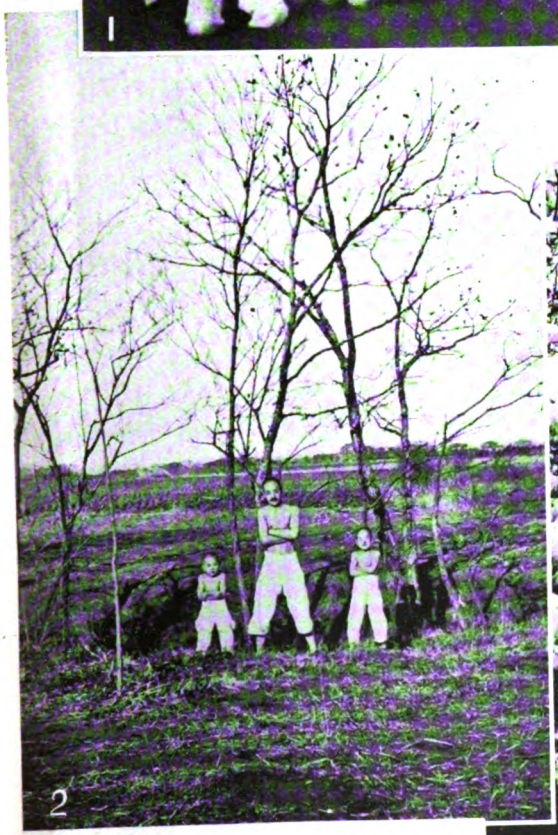
8.00 p.m. Enter room for meditation.

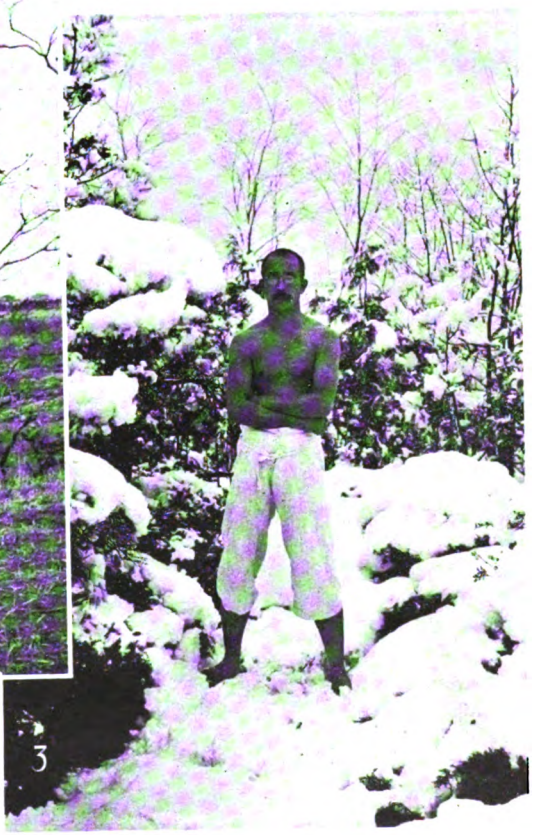
10.00 p.m. All say good night and retire, putting lights out.

In the hottest season beginning July 23 the school takes what is called summer instruction, with first a week's excursion. In August the school has lessons from 7.00 a.m to 11.00 a.m. and Meditation at 1.00 p.m. attired in heavy winter garments, known as the thick-clothes meditation. At 2.00 p.m. pupils go in their bare feet and bare heads. By supper time every one is real hungry and ready to enjoy the food given in the school dining room. By the hour of the bath all are in good condition to enjoy the water. The pupils of my school are remarkably healthy and the best part of my system is that it is rational and works well.

Digitized by Google

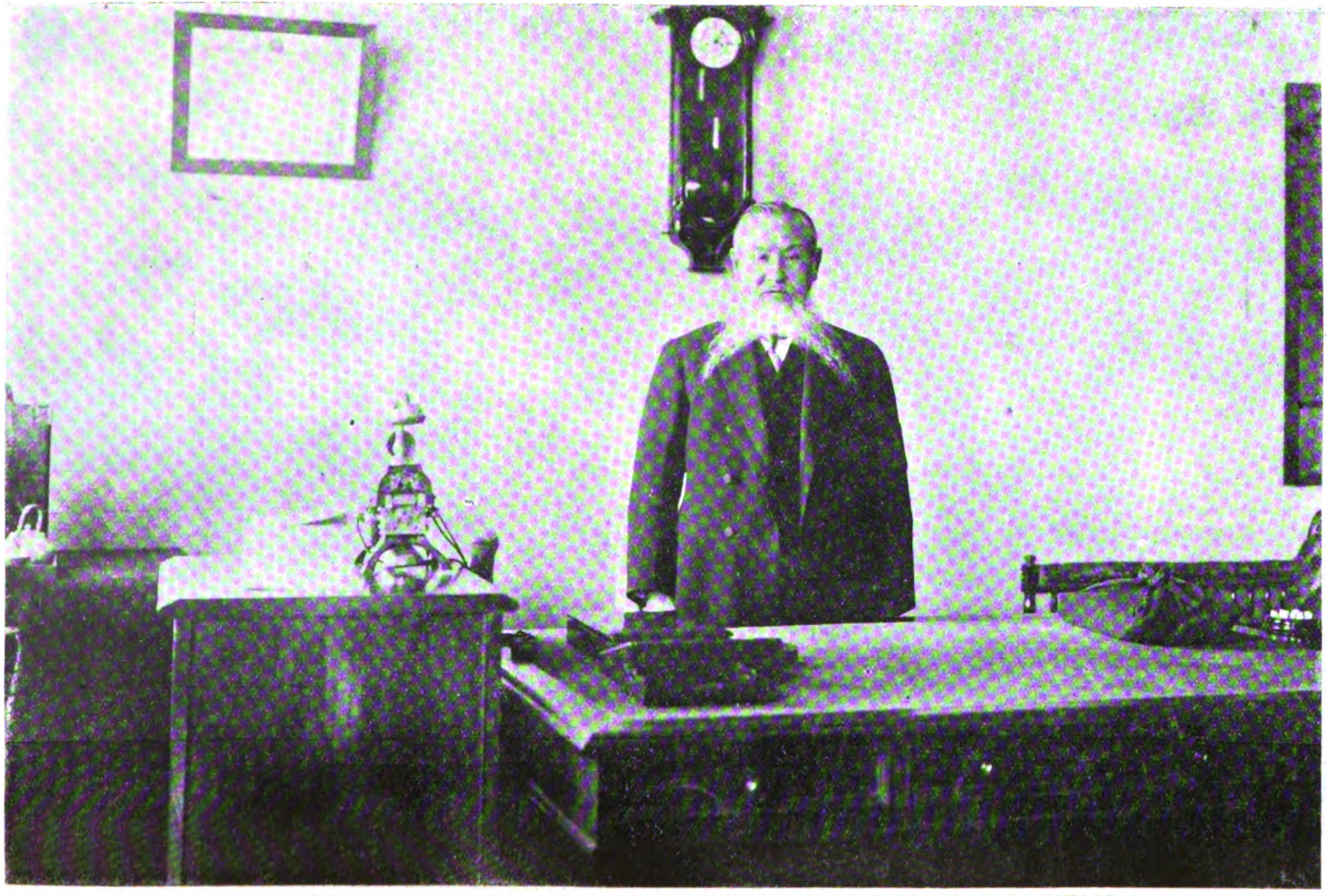






1. NAKED MORNING MEDITATION IN MID WINTER
2. DIRECTOR NAKAMURA AND HIS TWO SONS TAKING A WINTER STROLL
3. DIRECTOR NAKAMURA OUT NAKED ON A WINTER'S DAY

Digitized by Google



THE HONOURABLE HIRONAKA KONO, EX-MINISTER OF AGRICULTURE AND COMMERCE

Digitized by Google

THE APPEAL TO THE THRONE

By Y. NAKAJIMA

ONE of the most significant events in Japanese history would be an appeal by the people or their representatives to the Imperial Throne. It is the last resort in case the Government is stubbornly out of harmony with public opinion, and Japanese law makes due provision for it in case of such need. It is now some thirty years since the opening of the Imperial Diet and the establishment of constitutional government; and during that period there have taken place two episodes serious enough to suggest the advisability of an appeal to the Throne.

In February, 1913, the Katsura cabinet, called into office by what public opinion regarded as a fluke, was entirely distrusted by the people and had to face the question of dissolving parliament or resigning. At first the cabinet obdurately held out against public opinion. So great did the agitation become that in Tokyo riots broke out and fires were set in various parts of the capital, with public demonstrations of a most threatening nature. Eleven years before that a similar agitation occured when the Government in 1903 assumed what the public regarded as a very weak attitude toward Russia then pressing for concessions in respect to Japan's continental policy. Such an attitude the public thought dangerous to the interests of the Empire and all political parties united in opposing the Government. So extreme did the clash become that it was decided to resort to the most drastic measures and appeal to the Throne. The trouble with the Katsura cabinet was settled by the resignation of the Government; but in the case of the question with Russia the president of the House of Assembly, Mr. Hironaka to appeal to the Throne. This made the cabinet reflect very seriously an its policy.

It may be of more than ordinary interest to ask just what this policy was, as compared with Japan's long determined continental policy. It will be remembered that since the trouble in north China in 1900 Russia had been trespassing further and further on Chinese rights and sovereignty, with Port Arthur as the center of operations. The Russian occupation of Manchuria being a question of vital import to of Japan, threatening, as it did, her very existence, she demanded that Russia evacuate the country. As this was not agreed to by Russia negotiations what on between the two countries from 1903 up to 1904, Russia showing no willingness to concede Japan's request. Even during the negotiations Russia was increasing her troops in Manchuria, an open defiance of Japan's demands. In spite of this the cabinet in office still desired to solve the question peacefully, making concessions that seemed dangerously to threaten Japan's safety. To this attitude the public mind was sternly

Digitized by Google

THE APPEAL TO THE THRONE

BY V. NIKSABIN

Digitized by Google

Digitized by Google

opposed. It was felt necessary to resort to some drastic means to force the cabinet to assume an attitude consistent with the safety and dignity of the nation. The president of the Lower House, after consultation with some leading politicians, resolved to appeal to the Throne against the action of the ministry.

The Imperial Diet was opened on December 10, 1903, and the question was suddenly brought before the members. It was stated that if the Government policy was adopted Russia would soon be in full possession of Korea and a sword would be pointed at the heart of Japan. The question arose as to whether the reply to the Throne at the opening of the Diet should be drafted by the President of the House or by the officials of the same. It was discovered that the reply was usually drafted by the officials but the idea prevailed that it would be more proper that the president of the House should draft the reply to the Throne. It had been the usual custom to draft the reply to the Throne in consultation with the various political leaders, but in this case the president of the House decided that such a course was unnecessary. The next news was that the president of the House had decided to send in his resignation and desired to know to whom it should be handed, as he, being the first president, had no precedent to follow. This caused some alarm, as the president had the full support of the House and no one could understand why he wanted to resign.

However, when the Emperor opened the Imperial Diet on the 10th of December and the House met to hear the reply to the Throne, the president, Mr. Kono, arose to read the document, no one but himself being aware of the nature of sit contents. Most of the members simply expected to hear the usual formal reply, and the president, so far as could be seen, assumed his customary attitude of composure. The members, in fact, took the reading of the reply so much as a matter of course that they did not note the import of its grave sentences and simply clapped their hands in applause when the reading was finished, much to the surprise of the president. But when the reply was printed in the Official Gazette and it could be perused at leisure the document was found to contain an impeachment of the Government before his Majesty the Emperor. The policy of the cabinet was referred to as having failed, the people were said to be very excited and the Emperor was asked to save the situation.

When the real nature of the reply to the Throne came to be known to the public needless to say excitement was at white heat. The president was asked to explain his conduct, but he would vouchsafe no answer save that he had done what he believed to be his duty. No one was more astonished than the Emperor himself, and his Majesty naturally requested an explanation of the real situation. Late at night the Chief Secretary of the House and the Imperial Master of Ceremonies proceeded to the Imperial Palace and had an audience with the Emperor. Next the Imperial Diet was ordered to dissolve and an appeal to the public made.

This was the step suggested by Prince Katsura. But as political parties were hopelessly divided and the public did not really know what to do in the matter, the question was very difficult of solution. The outcome was the election of the Katsura cabinet which at one resolved to pay due regard to public opinion; and when the question of policy toward Russia came to be debated there was no inclination to give way to that country with regard to Japan's policy in China and Korea. Russia on her part maintained an unyielding attitude and consequently war was declared against her in February, 1904. Thus national opinion was united and the question of Imperial policy decided by the whole united empire.

It will be seen, therefore, that while an appeal to the Throne impeaching the Government is a most extraordinary proceeding in Japan, there are times when it may legimately be resorted to in order to save the nation from an invertebrate or incapable ministry. In the above case it worked eminently for the good of the empire.

Digitized by Google

THE SEIYUKAI

By S. FUJII

IT is evident to all observers of political thought and momevent in Japan that the Seiyukai party is coming to be one of the most powerful and influential factors in national affairs, quite regaining its old position. This has been especially conspicuous during the recent conferences with regard to the question of Japanese intervention in Siberia, when the Seiyukai point of view was constantly deferred to by the authorities. In this connection the Seiyukai policy is of no small interest. It will be remembered that the Seiyukai was opposed to the Okuma Government's sending troops to Tsingtau, and now again it showed itself in opposition to intervention in Russia. The fact is the Seiyukai has always held that Japan should never send troops to the continent except in selfdefence. If there were any possibility of the German menace being removed by despatching Japanese troops to Russia no doubt the Seiyukai would consider it justifiable to do so; but so long as there is no prospect of Japan's being able to attain any decisive achievementby sending troops they ought not to be sent, according to the policy of this political party, now so powerful in Japanese political circles.

The Seiyukai is of more than passing interest just at present because if there should be a change of ministry, and there soon may be, the Seiyukai would no doubt be entrusted with the formation of the new cabinet. It will be remembered by students of Japanese politics that the Seiyukai was an evolution from the old *Jiyuto* party, and originated in 1900 under the aegis of the late Prince Ito, the foremost statesman of the time. He was a great maker and unmaker of cabinets and policies and the promulgator of the Imperial Constitution, as well as the founder of constitutional government in Japan. In the midst of political degeneration and chaos such a leader as Ito was the salvation of the country. The new party was organized by him for the purification of politics. To stop the futile strife between the *Jiyuto* leader and Prince Yamagata the Seiyukai party came into existence to show the public how government could be conducted along constitutional lines. The appearance of the new party was a signal to opponents for the organization of other political parties, and the effect on national politics was electrical. Prince Ito's extreme idealism retarded the

Digitized by Google

Digitized by Google

cannot again bring the Seiyukai into power for one year and two months. The Okuma Government was succeeded by a Yamamoto Ministry in April, 1913, resigning on account of office for two years and a month, but with the formation of the Okuma Ministry in October 1914 the Seiyukai gained a partial return to power.

Judging from what is said that a political party is in power it does not mean that the cabinet is formed by that party or that the cabinet is under the control of that party, but only that leading members of the party become members of the Imperial cabinet. A glance at what has been said of the history of the Seiyukai party at once shows that it has had a career of rises and falls. The party's initial organization was due to the forceful and brilliant ability of Ito, whose strategic handling of the party's fate was due to his more than mediocre ability in the administration of the country. Following Ito's death the party was split by the rivalry of Hara Takashi, Minister of Justice; K. Kato, Minister of Agriculture and Commerce; and T. Tochiki, Minister of Communications; but the reconciliation of all proved up to the leader's high standard, and the Minister of Communications was obliged to resign and was succeeded by H. Hara, leader of the Seiyukai. The dissolution ensued and the Hara Ministry resigned and was followed by the Kenseito ministry in 1898. At the [illegible] had [illegible] in the House of Representatives out of a total of 376. The party formed a powerful opposition to the new cabinet which was responsible for [illegible] the policy of the ruling bad

Digitized by Google

progress of constitutional government considerably, but the progress of the representative system made great headway.

The new party set out with three important planks in its platform: the appointment and dismissal of cabinet ministers was to lie wholly in the Imperial prerogative, and could be selected either from political parties or from outside, according to Imperial will; in the second place only men of ability and learning were to be used in the administration of the country, office hunters to be ineligible; in the third place all questions were to be solved in the public interest without reference to the interests of political parties or civil corporations. These vital principles struck deeply at the root of evils that had long prevailed in politics. Whether the Seiyukai has faithfully observed its principles at all times is another matter.

When Prince Ito organized his fourth cabinet in October, 1900, the new political party came into power for the first time. Some of members of the cabinet were Seiyukai men. The cabinet held office eight months when the first Katsura ministry was formed which lasted four years and eight months, with the Seiyukai in opposition; but with the formation of the first Saionji Government in January, 1906 the Seiyukai was the Government party during the life of the cabinet, which was two years and six months. The second Katsura cabinet which came into office in July, 1908, lasted three years and one month with the Seiyukai in opposition, until the party resumed power again under the second Saionji cabinet in August, 1911, continuing so for one year and four months. The third Katsura cabinet ousted the Seiyukai in December, 1912, holding office only two months, when the Yamamoto cabinet again brought the Seiyukai into power for one year and two months. The Okuma Government which succeeded the Yamamoto ministry in April, 1914, kept the Seiyukai out of office for two years and six months; but with the formation of the Terauchi ministry in October, 1916, the Seiyukai gained a partial return to power.

In Japan when it is said that a political party is in power it does not mean that the cabinet is formed by that party or that the cabinet is under the control of that party, but only that leading members of the party are members of the Imperial cabinet. A glance at what has been said of the history of the Seiyukai party at once shows that it has had a career of rises and falls without much explanation as the cause of such changes. The cause of the party's first fall was due to the idealism of Prince Ito, who in forming his cabinet in 1900 was determined to have none but men of ability in the administration, to accomplish which he had to ignore many of his old friends and go outside his party altogether. The result was that he had only three Seiyukai men in his cabinet, S. Matsuda, Minister of Justice; Y. Hayashi, Minister of Agriculture and Commerce; and T. Hoshi, Minister of Communications; but the men selected did not all prove up to the leader's faith in them, and the Minister of Communications was obliged to resign and was succeeded by H. Hara, leader of the Seiyukai. Dissatisfaction ensued and the Ito ministry resigned and was followed by the Katsura ministry in 1901. At that time the Seiyukai had 193 members in the House out of a total of 376. The party formed a powerful opposition to the new cabinet, which was especially effective in opposing the policy of increasing land

Digitized by Google

taxes for purposes of naval increment. The government dissolved and an appeal to the country led to the triumph of the Seiyukai, the cabinet, however, being able to remain in office on account of the war with Russia. At the close of the war a Seiyukai cabinet immediately came into office under Marquis Saionji, yet there were only two members of the Seiyukai party in the ministry, Mr. K. Hara, Minister of Home Affairs; and Mr. Matsuda, Minister of Justice. The dissatisfation over the peace with Russia continued under the Saionji cabinet, and although the railways were nationalized the cabinet could not go on, even after having obtained 193 seats at the election of 1908. When the party came to the fore again in the Saionji ministry of 1911 and appealed to the wishes of the country in reducing the burden of national expenditure Prince Katsura defeated the policy of the cabinet by having the War Minister resign on the score of not having enough money for the expansion of the army by two divisions and so the ministry had to resign. But the ensuing Katsura cabinet did not have the sympathy of the nation, which was wholly with the Saionji ministry that had been driven out; and so a combination of the Seiyukai and the Kokuminto parties created such public agitation that the Katsura ministry was obliged to withdraw to appease the public anger. The next cabinet under Admiral Yamamoto was one with the Seiyukai, six members of which held portfolios in it. This cabinet had to yield before the wrath of the nation over the naval scandal and the Okuma ministry was supported by the Kenseikai party; but owing to scandals within the government and the failure of the cabinet's policy in China, the cabinet had to give way to the Terauchi ministry, which had the sympathy of the Seiyukai. At present the party holds the whip hand in the Imperial Diet, with Mr. K. Hara as leader. The two Tokyo organs supporting the party are the *Chuwo* and the *Maiyu*, with the Tokyo *Nichinichi* as a close friend. The Seiyukai is supported by numerous daily journals throughout the provinces of the empire, and has an immense following among the peasantry.

As a political party perhaps the Seiyukai is no more ideal than any other, but it is the party that at present affords the most promising sphere for talented politicians and statemen to serve their country well. The aspiring patriot who would lay himself on the altar of his country's service will naturally want to be in line with the Seiyukai. If the interests of the party can always be made subservient to those of the state the Seiyukai will undoubtedly triumph over all its rivals. The fact that the Seiyukai party has, contrary to its former policy, consented to the nation's intervention in Siberia if that be the judgement of the public, proves that the party is ready to sacrifice its own interest to those of the nation.

Digitized by Google

taxes for purposes of naval increase. The government decided and an appeal to the country led to the triumph of the Conservatives, who, however, managed to remain in office only a year and a half. The war with Russia. At the close of the war Salisbury carried home the olive branch into office once more, yet there were only two members of the Cabinet who had been in the ministry when Lord Beaconsfield and Lord Derby left it. The difficulties in reducing the burden of naval and military expenditure. Before leaving office Salisbury defended the policy of the cabinet by declaring that Britain reigned on the sea or she reigned nought. Money for the navy rather than for the army by two divisions, and so the ministry had to resign. But the growing Radical control did not have the power to the nation, which was rightly in the Salisbury that had been made in 1885; and so a combination of the Salisbury and the Gladstone parties created such public opinion that the Rosebery ministry was obliged to withdraw to appease the public anger. The most evident result of Salisbury's policy was one with the Triple Alliance of which Lord Salisbury was a member. It was to yield before the wish of the nation, even if it was against his own personal views. Thus, while Salisbury was a Tory of the Tories, he was willing to go as far as Peel in repealing the Corn Laws, and he was willing to yield to the popular demand for the extension of the suffrage. In 1885, when the Liberals were in power, Salisbury was defeated on the Budget, and the Liberals resigned. Parnell, who had been in the habit of supporting the Liberals, now supported Salisbury, and the latter came into power. The Liberals, however, were returned to power in 1886, and Salisbury was again defeated on the Irish question. Gladstone had introduced a Home Rule bill, which Salisbury opposed. The Liberal party was split, and Salisbury came into power with a large majority. Salisbury's second ministry lasted until 1892, when the Liberals, under Gladstone, were returned to power. Salisbury's third ministry began in 1895, and lasted until 1900. When the war in South Africa broke out, Salisbury was still in power, and he remained in office until 1902, when he resigned and was succeeded by Balfour. Salisbury died in 1903.

Digitized by Google

THE SHINANO RIVER

BY S. YAMAGUCHI

Digitized by Google

THE SHINANO RIVER

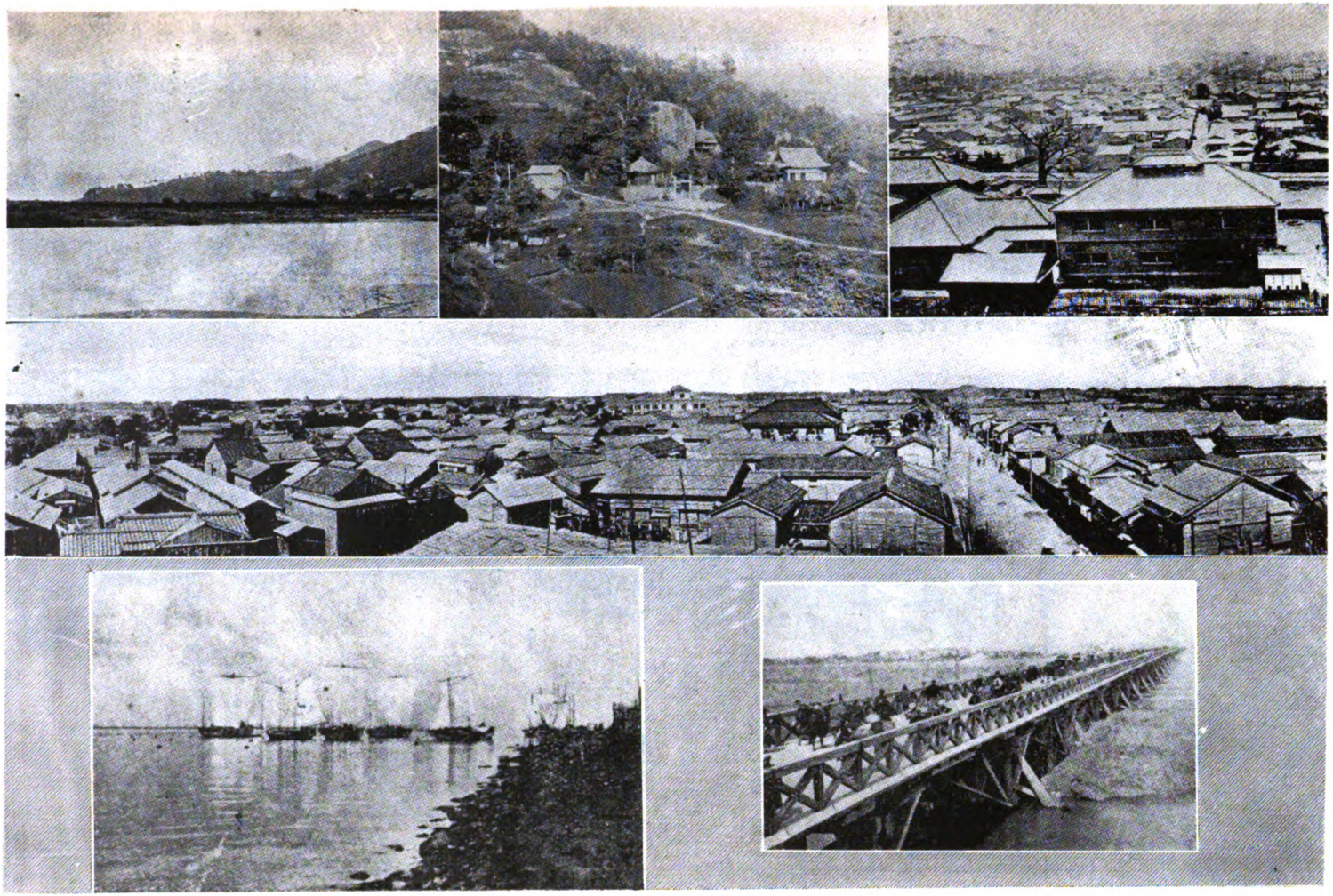
By S. YAMAMOTO

THE Shinano river, so called from the province in which it takes its rise, is a great stream passing through the Uonuma tableland of Echigo and on to the lower plains of the same province whence it is joined by various tributaries. One of the most important of these is the Saigawa which rises in the Mountains of Kiso and joins the Chikuma river at Kawanakajima, and then as part of the Chikuma river it goes on till it joins another Chikuma river which in turn becomes one with the Saikawa river beyond Uyeda. The Shinano is joined by the Sodaki after traversing the plain of Iiyama, whence its banks grow precipitous and its bed a roaring rapid, where no navigation is possible after which it is swollen by the waters of the Nakatsu and Kiyotsu and later by those of the Uono until it finally reaches Nagaoka where it receives the Shibumi, Kiriyamata and the Igarashi, finally taking the waters of the Aga and emptying into the sea at Niigata, having covered a distance of some 200 miles. On account of the great number of its tributaries the Shinano is often referred to as the 8,000 rivers in one. The current is so rapid at the estuary that it pushes visibly for nearly three miles into the ocean and sometimes overturns boats colliding with it.

In old books like the *Chisui Hanron* the Shinano river is regarded as the longest in Japan, but doubtless this calculation includes some of its many tributaries. It is navigable for some 50 or 60 miles from Niigata. The only other navigable rivers in Japan are the Kitagami, the Toné and the Yodo river. The scenery all along the route of the Shinano is remarkably bold and picturesque, and is associated with many events of historical interest. The famous battlefield of Kawanakajima lies in the middle of the stream at Chikuma, Shinonoi station being in the center. It will be remembered that this was the spot where the famous warriors Uyesugi Kenshin and Takeda Shingen came into conflict and waged a fierce fight, the war being prolonged from July to October when Shingen was finally defeated.

Along the Saigawa branch of the river lies the town of Matsumoto, with a population of some 35,000 people, a place noted for its sericulture as well as for its great output of bamboo sacks exported to America. The remains of the old castle at Matsumoto are still to be seen.

Digitized by Google



KAWANAKAJIMA

UBASUTE-YAMA

MATSUMOTO

BIRD'S-EYE VIEW OF NIIGATA

ESTUARY OF THE SHINANO RIVER

BANDAI BRIGDE OVER THE SHINANO RIVER

Digitized by Google

FORMER SITE OF THE SOMA MANSION

Digitized by Google

Along the upper reaches of the stream there is a place called Saseiro with magnificent scenery, while Uasuteyama near the station of the same nme affords a fine view down the Chikuma river. It is said to be the most famou: mountain for moon-viewing in Japan. A Choraku temple near the railway statin there is the *Tsukimi-do*, or moon-vieving place, from which one gazes at the noon rising above the peaks of Kyodai anl shedding its silver beams on the waters of the Chikugo and the surrounding rice fields, than which there is nothing more enchanting on an autumn night.

Along the river about three niles from Komoro station is the famous Nunobiki temple, sacred to the goddess Kwannon, where rocks of the most pituresque formation are to be seen vergng precipitously over the river. Uyda is an important commercial town on the way, sericulture being much practisd there. It is a great center for the weaving industries of the district. Mount Iwahana rises between Uyeda and the next station at Sakaki.

Following the stream further on we come to Nagano with its noted Buddhist temple known as the Zenkoji, vhich is said to contain the first Buddhit image brought to Japan from China The present temple was erected by the Matsushiro clan during the Tokugawa period and is on quite imposing proportions, visited incessantly by thousands of worshippers. Here plums, cherries and peaches blossom richly in season. Not far away rises Shiroyama where stood the castle of the Yokoyama family, and from which fine views may be had. Nagaoka, another fine town along the river, was formerly the castle town of the Makino family, lying on the center of the plains of Echigo. In the vicinity are petroleum wells, which have brought to the town more prosperity than ever it enjoyed in the old days.

As one approaches the estuary of the Shinano river the white roofs of Niigata city spread out before the eye, with the great Bandai bridge crossing the stream. Niigata lies on the west bank of the river, with the vast plain of Echigo behind and the open sea in front, one of the five open ports of Japan. The city has been fully described in a former number of the JAPAN MAGAZINE. One of the favourite products of the Shinano river is salmon. In ancient times this was the best salmon taken in the empire and the first catch used to be sent by the lord of Nagaoka to the Shogun in Yedo. Now, however, the Hokkaido salmon has thrown the salmon of Niigata in the shade.

Digitized by Google

along the upper reaches of the stream there is a place called Sasuke with magnificent scenery, while Yonesawa near the station of the same name has a fine view down the Oda valley. It is said to be the most beautiful [illegible] on the river. In the [illegible] the Zaihoku, or mountain pass, from which one gains a fine view above the peaks of Iō-dai and Akagi, its silver lining [illegible] the Oshigo and the [illegible] a white cone [illegible] sensibility on an autumn night.

Along the river about three [illegible] known as the famous Jōmō [illegible], noted for its gardens [illegible] formation [illegible] plentifully [illegible] ing to be seen [illegible] is a great region for the weaving industries of the district. Many families [illegible] between Oyama and the [illegible]

In leaving the district [illegible] come to Nagano with its [illegible] the place known as the Zenkōji, which is said to contain the last [illegible] brought to Japan from [illegible] presented [illegible]

ohio clan during the Tokugawa period and is on quite independent terms, visited incessantly by thousands of worshippers. Here plums, cherries and peaches [illegible] visibly in season. Not far away rises Shinyama where stood the family of the Yokoyama family, and from which fine views may be had. Sugenoki, another fine town along the river, was formerly the castle town of the Sanada family, lying on the coast of the plains of Ishigo. In the vicinity are [illegible] wells, which have brought [illegible] one prosperity than ever it [illegible] in the old days.

[illegible] approaches the vicinity of the [illegible] the white peak of Myōgi [illegible] out before the eye, with the [illegible] bridge crossing the stream [illegible] on the west bank of the river, [illegible] of Ishigo-dai and [illegible] one of the two open [illegible]. They say he been lucky enough as a former owner of the SHINANO MAI-YANAGI, one of the most favorite products of the Shinano river [illegible]. In ancient times this was the [illegible] known in the region and the [illegible] to be sent by the lord of [illegible] to the Shogun in Yedo. Now, however, the Honsaido railroad has [illegible] the saimon of Myōgi in the [illegible]

THE SOMA SODO

BY S. KIYAMA

WHEN passing the ground of the building of the Imperial Diet at Uchisaiwai-cho, Hibiya, Tokyo, one is sometimes attracted to come across a large vacant plot of land on the Dai-Ichi-Seimei-Building Side. It is unusual to see so much unoccupied land in the heart of the capital. Those who were really occupied by the troops of the Matsumoto & Company and the Yuki Family, most of the lots in that vicinity. This is the same site once occupied by the Home of Soma, whose daughter the Matsuo was one of the most brilliant ladies The Family of the Soma was also related to Shimazu, the powerful Daimyo of Satsuma. The present Viscount Soma, Yoshiaki Soma, was born in the Satsuma and when the feud was suppressed by being made daimyo of Nakamura in the province of Iwashiro. With the Meiji Restoration the land of the family was made a part of Fukushima having been abolished.

Viscount Yoshiaki Soma, who was the owner of the Soma Villa, graduated at the Keio-gijuku University in Tokyo, and was a man of unusual intelligence and culture a man of fashion. Still he was regarded by those under him as a severe, or hard master, being conservative and dignified and long-faced. In June 1899, when the Satsuma Rebellion was at its worst, the Viscount was employed to go with his faithful servant, Tsuda, to Satsuma to persuade the leaders of the Imperial Army to surrender. Tsuda, in the early morning, when he awoke from a sound sleep, found that his master had left the house. Tsuda, thinking that he had gone to the lavatory, waited for his return, but he did not come back. Tsuda then searched the house, but could not find him anywhere. He then went to the police station and reported the matter. The police, suddenly suspecting an international plot in the case, sent out a search party to look for the Viscount. Tsuda, in the meantime, went to the Viscount's friends, but could not find him. Tsuda then returned to the police station, and found that the Viscount had returned home. Tsuda, on his return, found the Viscount sitting in the parlor, and asked him where he had been. The Viscount replied that he had been to the lavatory, and that he had left the house by the back door, and had gone to the house of a friend, and had returned by the front door. Tsuda then asked him why he had left the house by the back door, and the Viscount replied that he had done so because he did not want to be seen by the police. Tsuda then asked him why he had not told him where he was going, and the Viscount replied that he had not told him because he did not want to be followed by the police. Tsuda then asked him why he had not told him where he was going, and the Viscount replied that he had not told him because he did not want to be followed by the police.

Digitized by Google

along the upper reaches of the stream there is a place called Susuro with a spacious scenery, while Tokusyo-no-mori the station of the same name stands a few rods down the Oji-gawa. It is said to be the most famous resort for [illegible] by numerous visitors from [illegible] from which one gets a distant view of above the peaks of [illegible] its silver [illegible] Odaigo and the [illegible] it is where [illegible] changing on an autumn night.

Along the river a few [illegible] Komoro-no-ie is the famous [illegible] to [illegible] a few rods of the [illegible] pulation [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] it is a place [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

THE SOMA SODO

By S. KIYAMA

WHEN passing the grounds of the building of the Imperial Diet at Tokyo, one is somewhat surprised to see across a large vacant plot of land in front of the Government buildings. It is covered to a considerable amount of snow in the heart of the capital. There is now nearly occupied by the garage of the Mitsui & Company and the Tokyo Club, most of the lot is still vacant. This is the ground site once occupied by the Hama Palace of Soma, a short distance from the Sakashita Gate, where the Soma family resided for a long time.

The Soma family was descended from the Imperial Prince Kaneyasu, son of the Emperor Tenchi. The Soma family received the great Daimyo's fief in Mutsu and the head was rewarded by being made daimyo of Nakamura in the province of Iwaki with a yearly income of 60,000 koku. Such is to some extent the local of the Soma family was made a part, feudalism having been abolished.

Viscount Nobuaki Soma, who was the owner of the Soma family, was elected at the Kizokuin Conference in Tokyo, and was a man of unusual intelligence and culture, a man of wisdom. He is also regarded by those who know as a statesman, or head person, being consulted by the Government on many important matters. He is also well known as a poet, and is a member of the Imperial Household Department. He is also a member of the Imperial Household Department. He is also a member of the Imperial Household Department.

Digitized by Google

THE SOMA SODO

By S. KIYAMA

WHEN passing the grounds of the building of the Imperial Diet at Uchisaiwai-cho, Kojimachi-ku, Tokyo, one is somewhat surprised to come across a large vacant plot of land in front of the Government buildings. It is unusual to see so much unoccupied land in the heart of the capital. Though now partly occupied by the garage of Messrs. Morimura & Company and the Tori Club, most of the lot is still vacant. This is the famous site once occupied by the House of Soma, where during the Meiji era went on the most bitter family strife. The family estate was afterwards removed to Shimo-ochiaimura in the suburbs of the city. The present Minister of Foreign Affairs was closely associated with the affair, and what thoughts of it he must have as he passes the historic site on his way to the Government offices from day to day!

The family of Viscount Soma descended from the Imperial Prince Katsurawara, son of the Emperor Kanmu. The Soma family served the great Hideyoshi Taiko and the head was rewarded by being made daimyo of Nakamura in the province of Iwaki with a yearly income of 300,000 bushels of rice. With the Meiji Restoration the head of the family was made a peer, feudalism having been abolished.

Viscount Akitane Soma, who was the cause of the Soma Sodo, was educated at the Keiogijuku University in Tokyo, and was a man of unusual intelligence and rather a man of fashion. Still he was regarded by those under him as a *tono-sama*, or hard master, being somewhat selfwilled and haughty. In June 1877, when the Satsuma Rebellion was at its worst, the Viscount was enjoying a game of *go* with his faithful steward, Tomita Fukazo, in the family mansion, when he suddenly flew into an uncontrolable passion because the game went against him. Seizing a spear near by he at was about to use it on the steward. Tomita was amazed and fled to the precincts of the garden for safety until his lord should cool off. But the lord pursued him; but some men heard the noise and interferred. The conduct of the lord caused grave anxiety among his family and friends, and they decided to keep him under confinement for a time. It was this confinement that led to the family strife known as Soma Sodo.

The lord had a younger brother named Mototane, who had been born of a different mother; and many of his friends desired that the young man should succeed to the headship of the family. As the elder brother was considered mad, the friends of the younger now attempted to carry out their wishes in having him made the heir. But the friends of the elder brother became suspicious as to the real cause of his confinement, not believing that he was insane, and they thought they saw a scheme for the taking of the headship of the family from him.

The hero of the ensuing tragedy was Nishigori Takekiyo, an artful and ambitious man, who determined to befriend the elder brother. His plan was to get the good will of the elder brother and then get control of the Soma estate. For this purpose he tried to work through high Government officials, visiting Court councillors and others, whom he let into his secret. He also went to the police authorities and persuaded them that the confined lord was not mad and was merely kept in durance vile so that his enemies could take away the headship of the house from him. The police,

Digitized by Google

moved by the story, despatched a physician to the Soma mansion to examine the confined lord, to see if he were really insane. He decided that the prisoner was not insane, which at once brought about complications.

As a result of the doctor's report on the case Lord Soma was set free. As a matter of fact, however, the lord was not in his right mind, the physician having relied more on what Nishigori told him than on any real examination of the man. During the doctor's examination it is said that Lord Soma was remarkably quiet and showed no extraordinary mental state. Finding that it was not safe to have the lord at large he was now sent to Sugamo lunatic asylum.

But Nishigori resolved not to be outdone by the course circumstances were taking, and he took means to work against the younger brother. To make a long story short he took the bull by the horns and climbed the asylum fence and kidnapped the lord confined there. This was on January 30, 1887. The two left the city, but were afterwards discovered in Shidzuoka and brought back to Tokyo. Nishigori was brought to trial and sentenced to a month's imprisonment for trespassing on the asylum grounds. At that time the true nature of the case was not familiar to the general public and opinion sympathized with Nishigori and the lord. The people believed that the lord was being confined only to get him out of the way of his younger brother and that Nishigori was to be admired for his strong loyalty.

After his release from prison Nishigori raised a tremendous agitation in favour of the imprisoned lord and brought suit against Soma Mototane for libel. It so happened that on the very day of the trial the elder brother, Soma Akitane, died from remiting blood. Nishigori now accused the younger brother and his friends of having poisoned the dead man. He said he had some proof of it and caused much agitation in the public mind. Nishigori now included the accusation of having poisoned his brother, in the libel action, the latter going against him. As the case related to a very important family the Tokyo court went carefully into every detail of it, detaining all members of the Soma household and subjecting them to the strictest examination. Things now looked bright for Nishigori; and he took advantage of it to try to have the son of the dead lord succeed to the headship of the Soma family. The case hung on for eight months, however, during which the remains of the deceased were exhumed and chemically examined, together with 90 witnesses in all; and the decision of the court was that there was no indication of foul play. In the trial it came out that Nishigori had attempted to bribe certain judges by offering a gift of 5,000 *yen*; and so Nishigori was now arrested, and his friends prosecuted.

At that time Baron Goto was director of the Sanitary Bureau and was a friend of Nishigori, believing him to be an honest man; and because of the friendship he too came under police surveillance and arrest. He was, of course, found innocent and soon acquitted of any connection with plots of Nishigori.

Finally the younger brother of Viscount Soma, Mototane, was appointed to the headship of the family, and married the younger sister of Viscount Arima. Of the union there is a son who was graduated from the Imperial University and is a botanist. Nishigori was released from prison after a time and is still living, somewhere in Kyushu, it is said.

Digitized by Google

moved by the fury displayed by Clan to the Scots in order to capture the coward Lord, to see if he were really in the right. He decided that the prisoner was not insane, which at once brought about complications.

As a result of the doctor's report to the case Lord Senta was acting. As a matter of fact, however, he had not in his right mind, the physician declared more on words dropped by him than on any real conviction that he was. During the doctor's examination it transpired that Lord Senta was surprisingly quiet and he was therefore very much surprised when he saw the lord at large he was to secure immediate asylum.

The Nihilgori solved me to [illegible] by the cause of [illegible] was [illegible] ing, and he took measures to [illegible] younger brother. To [illegible] story about [illegible] and clothed the asylum [illegible] mained the local constable [illegible] was [illegible] the city, but [illegible] a Cuban [illegible] Nihilgori was brought to [illegible] to a monk's [illegible] passage on the [illegible] the true nature of the case was not [illegible] to the general public [illegible] sympathized with Nihilgori and the [illegible] The people believed that the [illegible] being confined only [illegible] duty of his younger brother and Nihilgori was to be pensioned for [illegible] seeing days.

After his release from [illegible] Nihilgori raised a tremendous agitation in favor of the [illegible] and [illegible] against Lord Senta. The [illegible] finally on the verge of the [illegible] the other brother, Pasha, [illegible] died from terribly blood. Nihilgori

[illegible] was [illegible] and his [illegible] of [illegible] [illegible] [illegible]

TOKYU-JUTSU AND KYUSEI-JUTSU

By T. AOYAGI

TOKYU-JUTSU is a species of [illegible] and was [illegible]

[illegible] took its origin from [illegible] to have been [illegible] by the [illegible] ago [illegible] the Chinese calendar was first [illegible] introduced [illegible] are a [illegible] the twelve days of the calendar; and the [illegible] of a man's fortune in the days of his birth is said to [illegible] on the days of the week. The [illegible] of how a man's house should [illegible] is [illegible] by men converted into good [illegible] course is one that takes [illegible] to the [illegible] of the [illegible]. There also is [illegible] popular [illegible] to claim that the famous priest, Kobo Daishi himself, decided his movements according to it, and that Iyeyasu was [illegible] by Tokugawa, a priest of the [illegible] time.

[illegible] up a century ago [illegible] named Chuzo Yamaguchi, a lover of [illegible] summer of the Tokugawa era, was skilled in this system of fortune-telling, and some of his pupils were so struck with the accuracy of his predictions that they became his faithful [illegible] devoted adherents, one of them named Yokoyama became especially prominent. According to the system the days [illegible] Yokoyama's pupils had a most unhappy life, but by the same system the various [illegible] to have a very fortunate life. This led Yokoyama to devote [illegible] years of study and [illegible] of his own. He [illegible] to have been [illegible] by the [illegible] Tokugawa, [illegible] to [illegible] Providence. This Yokoyama later [illegible] his [illegible] in Tokyo and [illegible] Yokohama and lived in Yedo, and had among his pupils [illegible] Shogun [illegible] some [illegible].

In this system [illegible] sun [illegible] [illegible] to the [illegible] [illegible] Monday [illegible] basis of the [illegible] system. In the [illegible] [illegible] pursues a different [illegible] [illegible] Monday and [illegible]. The [illegible] on [illegible] monthly movements [illegible] the [illegible] [illegible] by [illegible] and the [illegible] [illegible] are [illegible] at other times very [illegible]. Such terms have [illegible] that the [illegible] [illegible] can be [illegible] only [illegible] [illegible] [illegible]

TOKYU-JUTSU AND KYUSEI-JUTSU

By T. AOYAGI

TOKYU-JUTSU is a species of fortune-telling and was formerly known as *tokyu-gaku*, first prevailing extensively about eighty years ago. It took its origin from the *Tengen-jutsu*, said to have been introduced by the famous priest Kobodaishi many centuries ago, when the Chinese calendar was first imported. The twelve *kyu* of the scheme are after the twelve *kyu* of the Chinese calendar; and the association of a man's fortune with the date of his birth is said to arise from the changes of the *kyu*. The question of how a man whose birth date is unlucky may convert ill-luck into good fortune is one that takes its rise from the teaching of the *Shukyu-kyo*. The system is made popular by the claim that the famous patriot, Kusunoki Masashige, decided his movements according to it, and that Iyeyasu was taught the system by Tenkai-sojo, a noted priest of the time.

About a century ago there was a man named Okuno Nanboku, a lower class samurai of the Tokugawa clan, who was skilled in this system of fortune-telling, and some of his pupils were so struck with the accuracy of his predictions that they became his faithful and devoted adherents, one of them named Yokoyama becoming especially proficient. According to the system the fates decreed that Yokoyama should lead a most unhappy life, but by the same system he was able to transpose it into a very fortunate life. This he was enabled to do only after years of study and the faithful application of his theory. It consisted chiefly in the improvement of his character by what he called *Tengen-jutsu*, a method of controlling the affairs of men by the aid of Providence. This Yokoyama later shaved his head and renamed himself Shunkisai Gwanzo and lived in Yedo, and had among his pupils one, Sano Kadzumaru of some note.

In this system the spots on the sun have a close relation to the ten *kan* and the twelve *shi* forming the basis of the Tokyu-jutsu system. In its revolution the sun presents a different face to the earth daily and monthly. The spots on the sun being unevenly distributed, the face presented is constantly different and the result likewise. Sometimes there are many spots and at other times very few. Scientists have ascertained that the same spots on the sun face exactly the same place on the earth only every eleven years. The sun-spots have a definite effect on the life of the earth.

To this cause is probably due the periodic spasms and social and political revolutions that visit mankind. These are noticeable every ten years. During the 19th century there were financial panics in 1815, 1825, 1836, 1847, 1857, 1866, 1873, 1882 and 1890. These panics, economic or industrial, may be expected every ten years, which in the system under review is known as the ten *kan* in a century, on which are based the calculation of individual fortunes. Panics are not arbitrary occurrences; they never come suddenly and unawares. They occur in regular order and in turn order the social and economic conditions of men. The causes that give rise to the conditions exist before birth the same as after it, and so affect a man's destiny from his mother's womb. A man's fate is sealed by the *kan* of the year in which he was born and bred.

Digitized by Google

Nor is the theory to be laughed at as a dream of the fanciful and unreasoning. Even so great a man as Professor Stanley Jevons attributed the industrial panic of a certain year to the influence of sun spots; and he held that a year of many sun spots means a year of unusual panic and agitation. It has been observed further that the movements of birds are affected by the prevalence of sun spots. If the sun makes its revolution in about 12 years it is but reasonable to suppose that the persons born in each of these years will have a different destiny, according to the nature of the influence exerted by the sun. The 12 *shi* in Japan are known under the names of different animals, such as the year of the ox, the tiger, the monkey and so on.

All the processes of things may be divided into three parts. History, for example, is devided into ancient, medieval and modern; and the fortunes of a family have a period of adversity, and period of good fortune and then a period of still betterfortune. Thus there are periods of prosperity and decline. So that the process of things is a threefold movement. Energy is transmitted by wave motion, each wave being of a threefold nature, low, high and low. Men's fortunes are governed by their own energy, their environment and by heaven. A man's forture may be determined on the basic number of three. The three parts make a section, and these three sections a great section, and these multiplied make nine; and so a man's fortune may be divided into nine parts, which are in the system under review called *kyusei*, or nine stars. Its year of 360 days, its 12 months and its 30 days in one month are, all multiples of 3 and 9.

Some men are fortunate and some unfortunate, just as there are years of prosperity and adversity, affected by the number of spots on the sun facing the earth. It may be worked out according to the system laid down that by multiples of 3 changes may be expected every three years and greater changes every 9 years. Thus a year may have nine different kinds of fortune the same as a human being. The same may be said of days and months. Each day, month or year is divided into nine parts, called stars. According to the *Kyusei* system, if a man's fortune is bad this year it will continue so for the first half of the next year, and half-good for the second half of the year, and good for all the year following. Men's fortunes thus are low and ligh like waves, according the nature of the year, and so they may safely calculate what to expect, and conduct themselves accordingly. Man's energy and activity move in waves, high and low, thus affecting his circumstances. Every ten years a section is complete, and good fortune may be looked for in the 12th year and on to the 12th and 14th years when they tend to reverse again. In accordance with the principles of *Kyusei-jutsu* a man's fortune for a hundred years may be calculated on the basis of the year or month or date on which he was born, thus:

AGE

● "Chuza": 1, 19, 28, 37, 46, 55, 64, 73, 82, 91

◑ "Kaimon": 2, 11, 20, 29, 38, 47, 56, 65, 74, 83, 92

○ "Keimon": 3, 12, 21, 30, 39, 48, 57, 66, 75, 84, 93

◐ "Seimon": 4, 13, 22, 31, 40, 49, 58, 67, 76, 85, 94

◐ "Keimon": 5, 14, 23, 32, 41, 50, 59, 68, 77, 86, 95

● "Fukumon": 6, 15, 24, 33, 42, 51, 60, 69, 78, 87, 96

◑ "Shimon": 7, 16, 25, 34, 43, 52, 61, 70, 79, 88, 97

○ "Yomon": 8, 17, 26, 35, 44, 53, 62, 71, 80, 89, 98

◐ "Tomon": 9, 18, 27, 36, 45, 54, 63, 72, 81, 90, 99

The above "za" and "mon" are the names of the kind of fortune one's star enters in the year. ○ means great good fortune; ◑ and ◐ half-good fortune; ◑ bad fortune for the first half year and good fortune for the second half year; and ◑ ◐ good fortune for the first half year and bad fortune for the second half year.

Digitized by Google

Now is the theory to be laughed at
a dream of the fanciful and unreasoning
by a man so great a man as Professor Stanley
Jevons as attributed to the influence of
a certain year to the influence of a
spots; and both of just a year of unity
sun spots means a year of drought
and agitation. It has been observed
further that the movements of trade are
affected by the presence of sun spots
If the sun makes its revolution in about
11 years it is but reasonable to suppose
that the persons born in each of these
years will have a different character
from to the persons of the intervening
years. The same law is found to prevail
in other matters such as the year of the
flowers, the ripening and so on.

All the processes of life may be
classed into three parts. History, for
example, is found to have a definite period
and the forms of literature and political
[illegible]

[illegible]

[illegible]

INDUSTRY AND THE WAR IN JAPAN

By Dr. I. SAKATA

Digitized by Google

INDUSTRY AND THE WAR IN JAPAN

By Dr. T. SAKATA

ONE of the biggest problems occupying the mind of Japan at present is that concerned with the future of her industries after the war. Officialdom seems to think that national industry after the war will depend on the policy adopted by the Government; but I am going to express an opinion from the standpoint of the factory owner.

Such industries as porcelain, paper and weaving have made phenomenal progress in Japan, having been long-established activities of the nation, and in some ways western manufactures have taken a leaf out of our book in these lines. But there is immense room for further expansion in our extent of output in these industries; and we have not yet sufficiently advanced to feel sure of becoming independent. In spinning and paper we have made progress sufficient, perhaps, to put us on a level with western lands, but this does not prevent our being outdone by western manufacturers in the open competition of the world's markets. On the whole it has to be admitted that our manufactures are inferior to those of the west, as yet. When people are admiring the Japanese for their efficiency in industry they are usually thinking of our ancient arts and crafts which were the work of men of genius who in turn were the successors of long lines of ancestors who had kept the various arts and crafts in their families. They simply repeated the *formulae* handed down to them, and took little credit save for their loyalty to the past. A nation repeating the same thing for many generations must needs become proficient in the production of it. At present our development is slow because we have branched out on new lines and are making things with which we have not long been familiar and from models we hardly know the use of. We had to adopt these new methods and objects of manufacture because the purchasing world wanted them; had wekept on at our native arts and crafts we should have been left behind the race for industrial progress.

Fortunately we have done better than we had a right to expect and our nascent industries are now rising into adolescence in some branches, taking on a continental importance and greatly affecting the economy of the state. One of the main causes of inferiority in the quality and range of our output is our lack of skilled labour, as compared with western manufacturers. Although the Government technical schools are busy turning out graduates year by year, very few become experts in the true sense of the word. We show no signs of producing any great inventor whose achievements will astonish the world. The demand for expert labour in our industries is far from being met; and when a man of any promise does show himself the factories vie with one another in trying to secure his services. Indeed mediocre ability receives such reward that there is little encouragement for further improvement except among the really ambitious and intelligent. Among the 5,000 or more graduates produced by our Higher Technical School since its foundation in 1886 none has won any great distinction as an expert. There are many other technical schools throughout the country, turning out hundreds of graduates every year, all of whom are snapped up at once by the industrial managers. Until we have more and

Digitized by Google

better schools and the supply of graduates begins to exceed the demand we cannot expect to have much attention devoted to real expert labour and individual achievement along that line. This seems a hard thing to say, as it is apparently a reflection on the individual ambition of our workers, but they are so busy with the work in hand and are paid so well for it that they have no time for experimentation and research and so do not make much approach to original achievement. If individual employers would but devote more strict attention to the ability of the men under them and see that the right man is always in the right place, some improvement might be expected even under present conditions. At any rate some harmony could be maintained between science and art. The discrepancy here is one of the graver defects of Japanese-made goods. In such matters we do not exercise the same degree of care that is to be seen in the management of western factories. Even our managers themselves are lacking in sufficient knowledge of the art and science of the work they are supervising.

It is a matter for satisfaction that the training of the skilled worker is steadily gaining ground in Japan, and more scientific knowledge is being gradually imparted to the artizan. They are also being taught to take a moral interest in the efficiency of their labour and to give proper returns for their remuneration. The lesser factories are all too prone to rest content with merely imitating the larger and more prosperous ones, instead of striking out for themselves and trying to do still better. Men of enterprise should seek other lines of industry rather than to take up some line that is already showing great activity. This latter habit creates undue competition and injures the progress of industry resulting in undue output and dumping.

As to dumping from other countries we have little fear of goods from Europe, for these countries will take some time after the war to recover sufficiently to bring their industries much into competition with ours, but in America the situation will probably be different, and it is from that country Japan must expect the severest competition in industry. Japan must do all her power now to secure and hold the markets in the South Sea islands, India and China. Since the opening of our steamship lines to those regions the demand for Japanese manufactures has greatly increased and this we must maintain if possible. But how can we hope to do this if we continue to ignore the complaints that reach us as to the inferior quality of the manufactures we are exporting to these countries? Our manufacturers have to be taught not to sacrifice their future to their present interests, and thus lose a great opportunity just for the sake of a temporary gain.

It will be seen, therefore, that the weakness of our present industrial personnel is a lack of scientific knowledge and the moral earnestness essential to the production of well-made goods; and these defects will not be made good until capitalists and managers take a more lively and personal interest in the matter. In most cases the whole thing is left in the hands of managers by indifferent directors or capitalists who are content to let things go so long as dividends are forthcoming. Now while the greater part of mankind is absorbed in the great war, is the best time for Japan to lay to heart the needs of her industry and the best way of bringing it to a position of efficiency and safety.

Digitized by Google

labour's hand and the supply of materials begins to exceed the demand we cannot expect to have our normal

[illegible] as it is [illegible] tion of our workers, but they are so busy with their work in hand and [illegible] well for it that they have no time for exhilaration and [illegible] to do not realize [illegible] some improvement might be expected even under present conditions. As my [illegible] by [illegible] is one of the [illegible] reasonable grounds [illegible] do not exercise the same [illegible] that is to [illegible] in the [illegible] western factories. [illegible] machines are blazing in such [illegible] ledge of tips and selection of the work.

[illegible]

It is [illegible] training of the skilled worker is steadily growing in Japan, and more scientific methods [illegible] Those are [illegible] right to take a more [illegible] efficiency of the labour and to give proper credit for the [illegible] The lower grades are [illegible] not content with merely making [illegible] larger and more [illegible] of saving out for themselves [illegible] to do their full [illegible] Men of good [illegible] should not [illegible] that to take up some line that is [illegible] show great [illegible] The [illegible]

[illegible] [illegible] [illegible] [

MODERN ARCHITECTURE

By Dr. L. HARADA

Digitized by Google

MONGREL ARCHITECTURE

By Dr. I. HARADA

IN recent years there has been quite a transformation in the architecture of some of the more leading cities of Japan, some of which is in the direction of progress and some not, so far as style is concerned. It is nothing in the way of progress compared with what is going on in western cities, however. How far Japanese architecture is developing along really scientific and modern lines is a question; and no less interesting is the question as to what direction it is likely to take in future.

There is little to be gained by entering into a discussion as to what constitutes real architecture in the accepted sense of the term. Every sort of building represents some sort of architecture, but we generally apply the term to buildings capable of revealing some degree of art in their structure and style. In Japan architecture is treated as a practical lesson in engineering in the Imperial University, and as a lesson in fine art in the Tokyo Academy of Art, and as an industrial lesson in the Tokyo Higher Polytechnic School. This suggests that in this country architecture is regarded both from a practical and an artistic point of view, and that it cannot escape being included among subjects requiring scientific knowledge like the free arts.

But what has Japan made of her policy of regarding architecture as a matter of art and utility combined? Even from the view point of utility Japanese buildings must be looked upon as gravely defective. The Japanese building in native style is rather unstable and badly designed. But it is not without value in view of its comparative cheapness and its consistency with its environment. There is no doubt that from an artistic point of view Japanese buildings harmonize beautifully with the natural landscape, whether of garden or field or mountain, even without possessing any intrinsic architectural excellence of their own, with the exception, perhaps, of a few of the more ancient examples extant.

When the buildings of a city, or even singly, have the appearance of imperturbable exposure to weather and to the critical and concentrated gaze of succeeding generations, they must be esteemed as truly ornamental to the city or country and justly to be regarded as examples of a nation's architecture. European and American capitals are formed of such buildings. The country that possseses no buildings worthy of decorating it is doomed. Look at China. The capital is surrounded by a great wall, so high and so thick, with storied gates at certain intervals, the imposing construction having been completed during the Ming dynasty. But there is among the modern buildings of Pekin scarcely an example worthy of note, except some erected in western style by foreigners. In both India and Turkey, on the other hand, the eye of the traveler is constantly impressed

Digitized by Google

by the sight of buildings centuries old; but there, too, the modern buildings of note have all been constructed by foreigners. How is it in Japan?

Japan possesses such examples of ancient architecture as the famous Horyu temple and the Todai temple, which tell us of the culture of the ages of Asuka and Nara. Only of her ancient temples at Nara, Kyoto and Nikko is Japan disposed to be proud. Otherwise Japan shows the same signs of doom as are evinced by China, Turkey and India. Of course we do not believe that as a great people we are doomed. But we certainly should not be content with the erection of huge and crude imitations of western architecture. Japan, it is true, has never attached the same importance to permanent structures as Europeans have. The nature of her country has precluded that; for we are above all things a practical people who could never see the wisdom or economy of erecting imposing structures of a nature to be hurled to atoms by the first earthquake or typhoon; of which we have more than our share. That, however, should not prevent our paying strict attention to art and utility when we do venture on the more imposing forms of architecture.

Japan's absence of imposing buildings in modern style has been ascribed to the poverty of her architectural art as well as to the weakness of her finance. This view must be regarded as an error. Our architecure is, after all, not so bad as it is often made out. If we are slow that we are nevertheless on the line that may in time catch up with Europe. Our slowness cannot be ascribed to economy. No nation can afford to wait for a financial surplus before erecting its necessary buildings. Nor can Japan be regarded as so very poor a country. Is it then we are so lacking in taste that we cannot produce examples of modern architecture worthy of our race and history? Are not the Japanese held up to the world as examples of refined taste in art? Our taste in art, however, is largely confined to small objects, such as pictures and knic-knacs. In the regulations issued by the Government for the purpose of promoting more interest in fine art, reference was had only to pictures and small art objects, and little or nothing was said of architecture.

In 1896 a society for the preservation of ancient buildings was organized, especially old temples and shrines; which meant that our worthy buildings were to be cared for in the same manner as our examples of ancient pictorial art and sculpture. But in the entire history of Japanese art architecture makes rather a poor show. In the direction of greater development our native architects have displayed insufficient energy and prowess. We shall never be able to make progress worthy of our country until we take the same aggressive interest in architecture that we already do in regard to pictorial and fine art generally.

Critics are prone to describe Japanese architecture to-day as being in a transition period and revealing all the defects of such a condition. Its lack of harmony and general uniformity is said to be only natural. It is now more than half a century since the beginning of the Meiji or Restoration period; which is not long as the life of periods go, when speaking of a transition stage. In my opinion Japan has already passed the stage of transition and is already entering upon a new epoch.

When the Meiji era opened Japan was supposed to have no real architecture nor much idea of the art. All the more imposing new structures were the work of foreign architects. These buildings, however, did not add to Japanese archi-

Digitized by Google

by the sight of buildings centuries old; but there, too, the modern buildings of note have all been constructed by foreigners. How is it in Japan?

Japan possesses such examples of ancient architecture as the famous Ise temple and the Todai temple, which tell us of the culture of the ages of Nara and Nara. Only of late modern temples at Nara, Kyoto and Nikko are displayed to be proud. Occasionally one shows the same signs of decay as are evinced by China, Turkey and India. Of course we do not believe that as a great people we are doomed. But it certainly should not be content with the erection of huge and crude imitations of western architecture. Japan, it is true, has never attached the same importance to permanent structures as European races. The nature of her country has precluded that; for we are above all things a practical people who could never see the wisdom or economy of erecting imposing structures of a nature to be buried to adorn by the action of earthquakes or typhoons; of which we have more than our share. They however, should not prevent our paying strict attention to art and utility when we do venture on the more imposing forms of architecture.

Japan's adoption of impossible buildings in mode n style has been ascribed to the poverty of her architectural genius, and to the weakness of her timbers. This view must be regarded as an error. Our architecture is often criticised as it often made out. If we can show that we are never behind on the line that may in time catch up with Europe. Our shortcomings cannot be ascribed to poverty. No nation can stand to win for a financial surplus before creating for its necessary buildings. Our own [illegible]

[illegible] way poor a country. In short we are so [illegible] in taking [illegible] examples of modern architecture worthy of our race and history. Are not the Japan [illegible] to the most examples of [illegible] [illegible] in fact, however, is largely confined to small objects, [illegible] In the regulations issued by the Government for the purpose of promoting more [illegible] in future, reference was hardly only to fixtures and [illegible] and [illegible] or modifying [illegible] of architecture.

In regard to [illegible] for the preservation of [illegible] was organized, [illegible] [illegible] [illegible]

do what seems best in his own eyes. It means a sad lack of uniformity but the experience of that practice to result in some predominant system which will eventually evolve and crown the efforts of the progressive architect.

The work of the style of architecture to be seen anywhere is really due to the wisdom of access and opinions prevailing among the people of new Japan. Our readers are in no measure a reflection of [illegible] idea. We criticise or [illegible] and to adopted one another in [illegible] for the same reason. Indeed we have heterogeneity in every-[illegible] architecture, religion, customs, costume and building. But we are [illegible] all the same. We have not [illegible] a clear and model but we [illegible] so. We are so vacuously [illegible] that we can't know what it will [illegible] in the meeting [illegible] will develop [illegible] [illegible] [illegible]

tecture any more than the same kind of buildings in China improved the architecture of that couutry. But Japanese architects began to take a lively interest in the subject and the science began to make some degree of progress, a number of worthy architects being in time produced. But the models were for the most part foreign and the results mere imitations of western architecture. Happily our native architects did not remain content with these imitations of western styles of building. About the year 1904 or 5 there was experienced a great architectural awakening in Japan, since when our newly-erected buildings have begun to display considerable more originality, though still showing the age of youth or experiment. This period of nascent agony has gone on for over ten years, and we are now beginning to show signs of adolescence and much energy and ambition.

It must be apparent to every eye that there is abormal architectural activity in Japan at the present time. The river runs fast below while aparently calm on the surface. Some remarkable examples of fine architecture are appearing in various parts of the capital. There is obviously a concentration of the architectural mind on the necessity of nobler designs and more practical structures.

There is however, still a wide divergence of opinion among native architects as to the best system to adopt for this country. Some incline to a kind of blend in which the best features of western and native architecture are combined harmoniously. Others contend that we should adopt European and American styles of architecture out and out, and have done with attempts at mixing them and having neither one nor the other. Then we have exponents of the policy of an original system of architecture suitable to Japan, which would probably be an adaptation of the old native style to modern conditions. A few want simply the continuation of the old system. All of the above opinions may readily be seen practically tried in the examples of recent architecture to be found in Tokyo and some of the larger cities of the empire. For the most part each architect is left to do what seems best in his own eyes. It means a sad lack of uniformity but the experimentation that promises to result in some predominant system which will eventually evolve and crown the efforts of the long process after an ideal.

The variety of the styles of architecture to be seen amongst us is really due to the variety of tastes and opinions prevailing among the people of new Japan. Our buildings are in some measure a reflection of Japan's mental state. We criticise our buildings and we criticise one another in same way and for the same reason. Indeed we have heterogeneity in everything: in morals, religion, customs, commerce and buildings! But we are advancing all the same. We have not yet arrived at a standard model but we shall do so. We are so vigorously growing that no point is yet fixed. How can a vigorous nation know what it will be? Our architecture is in the melting pot; and what comes out will doubtless be better than the mongrel types one sometimes sees defacing the blocks of some of our cities. As yet we have no really representative modern Japanese structures. Our examples are either foreign or original native designs, the hybrids being few and unproductive. Though the Tokyo Station and the Bankers' Club are not true representatives of modern architecture in Japan, they have some special features which probably only a Japanese architect could have given them, thus distinguishing them from purely western architecture. We also have numerous office buildings which cannot be regarded as mere imitations of western architecture, such as the Shirokiya and the Matsuya and the Kaijo building, all in Tokyo, which show considerable progress in our architectural art. The completion of the Grand Shrine in honour of the Emperor Meiji will doubtless mark a new era in the architectural art of Japan, and set a model for future generations in sacred edifices. The same may be said of the new buildings for the Imperial Diet as regards the style to be followed public buildings. They are to cost 11,000,000 *yen* and be constructed of only native materials.

Digitized by Google

OLD IDZUMO

By NORITAKE TSUDA
(EXPERT IN THE TOKYO IMPERIAL MUSEUM)

IN the more remote ages of Japanese history the two gateways of knowledge from outside sources were the island of Kyushu and the province of Idzumo. It was through these that a higher civilization first filtered into the islands of Yamato from the continent of Asia. To most Japanese, however, Izumo seems the more venerable of the two, the land of gods and all sacred tradition, though to many in Kyushu lies the beginnings of our racial entity.

Idzumo is situated on the Japan Sea midway down the main island. In the oldest records of the nation, such as the *Kojiki* and the *Nihongi* the province of Idzumo is always regarded as a district of elemental importance. It is somewhat difficult to unravel myth from fact in the old writings, but it seems clear that from the beginning Idzumo was guarded by the Deity known as Okuninushi, assisted by the god Sukuna-hikona-no-mikoto. Okuninushi was the patron deity of agriculture and the inventor of medicine and magic. He is known under various names, such as Omono-nushi-no-kami and Onamochi-no-kami. He is probably the apotheosization of some magnate who ruled the district before the foundation of the empire, long ere the Imperial sovereign descended from the plain of high heaven.

Tradition has it that several envoys were sent to him requesting his abdication so as to give way to the Imperial sovereign. The first three conferences with him were abortive, but at the fourth conference Futsunushi-no-kami and Take-mikazuchi-no-kami descended to Idasano Obama in Idzumo, with short swords in their hands, and, seating themselves on the points of their reversed weapons they delivered a message to Okuninushi, obliging him to surrender to the new ruler of the empire. After careful consultation with his son Okuninushi agreed to relinquish sway to the coming sovereign and his land was accordingly handed over. A shrine was erected for him at Kitsuki in Idzumo where his spirit was enshrined after the passed away.

In the *Nihonshoki* the shrine is called the Ameno-hisumi-no-miya; but later the name was changed to Kitsuki-no-taisha, or the Great Shrine of Kitsuki; but at present it goes by the name of Idzumo-no-taisha. It is one of the oldest sacred

Digitized by Google

OLD IDZUMO

BY MORITAKE TSUJA

IN the more remote ages of Japanese history the two provinces of Izumo and Iwami comprised nearly the whole of Kyushu and the province of Idzumo. It was through these that a higher civilization first entered into the islands of Yamato from the continent of Asia. To most Japanese, however, Izumo seems the more venerable of the two, the land of gods and all sacred tradition, though to many also it is the beginning of our racial enmity.

Idzumo is situated on the Japan Sea midway down the main island. In the oldest records of the nation, such as the Kojiki and the Nihongi, the province of Idzumo is always regarded as a district of especial importance. It is somewhat difficult to ascertain exactly what is meant by the old writings, but it seems clear from the beginning Izumo was governed by the Deity known as Okuninushi, assisted by the god Sukuna Hikona. Okuninushi was the patron deity of agriculture and the inventor of medicine and magic. He is known under various names, such as Onamochi-no-kami and Oana-moji-no-kami. He is probably the apotheosization of some magician who

Digitized by Google

edifices in Japan. Its construction was most unusual. Contrary to earlier building precepts, instead of being carefully constructed [illegible] stone foundations [illegible] by the existing structure [illegible] of the [illegible] pillars [illegible] the day [illegible] pose and they were placed in [illegible] ground [illegible] tell, [illegible] [illegible] resulted [illegible] thereby [illegible].

The [illegible] is [illegible] great strength [illegible] roof is [illegible] that is two long periods [illegible] placed across [illegible] the only [illegible] hold down the [illegible] inside of [illegible] unique [illegible] and [illegible]

The Izumo [illegible] the great will [illegible] of [illegible] It is [illegible] legend [illegible] the death of [illegible] Sukuna [illegible] ed from [illegible] worship [illegible] while [illegible] thing like [illegible] Lord build the house their labour is but vain that build it." Of course he inquired what deity he had the honour of speaking to; and the deity answered that he was no other than Onamuchi-no-mikoto, or Okuninushi-no-mikoto, [illegible] [illegible] [illegible]

edifices in Japan. Its architecture was most archaic and evidently the earlier building resembled a palace of some kind. Certainly it must have been a remarkable structure for so remote a time. Fortunately the existing structure preserves much of the antique form, though it also shows the developments of later periods. The present building was elected in 1784. The form is square, extent being about 39 feet, and the highest some 36 feet, the material being plain wood. The roof is thatched with *hiwada*.

The grand entrance is approached by a great stairway of fifteen stories. The roof is finished at the gables with *chigi*, that is two long pieces of round timber placed across the saddle; and between the *chigi* are three *katsuogi*, or blocks to hold down the roof. These are all symbolic of genuine Shinto architecture. A unique feature of the shrine is that no curve is to be found in any of its lines, and no colour is used in decoration.

The Idzumo shrine is listed as one of the great national shrines of the empire, that is, a Kwanpei-taisha. According to legend when Okuninushi was mourning the death of his colleague in council, Sukuna-hikona-no-mikoto, a god appeared from over the sea and said: "If you worship me your labour will be worth while, but otherwise you will fail"; something like the Bible verse: "Unless the Lord build the house their labour is but vain that build it." Okuninushi inquired what deity be had the honour of speaking to; and the deity answered that he was no other than Okuninushi's own soul, or *sakimitama*. Then upon asking how he could worship his own soul, he was told to enshrine it at the miya of Yamato. The origin of the shrine at Yamato is associated with this legend.

The chief priest of the Idzumo shrine used to be governor of the province of Idzumo, a custom that was continued for many generations from the remotest times. But during the middle ages the family got divided into branches, such as the Senge and the Kitajima, the heads of whose families are still accorded rank of baron. Each new chief priest succeeds to his office by a solemn ceremony, after which he is known as the Kuni-no-miyatsuko of Idzumo. The name implies the inheritance of the sacred fire. The legend states that the first chief priest of the shrine had to go through a fire drill, being so directed by his mother, the goddess Amaterasu Omikami: and it is only by this fire-drill that the sacred fire can be inherited. After succeeding to the sacred fire kindled numberless countries ago the chief priest should always use that fire, even for cooking his food. Every New Year's day the fire drill is repeated.

This deity, Okuninushi, being so closely associated with the foundation of the empire of Japan, is venerated at numerous shrines throughout the countly. Such shrines are generally known as Onamochi-jinja, Okuninushi-jinja or Miwajinja.

Digitized by Google

GREAT SHRINE OF IZUMO

Digitized by Google

PROFESSOR Y. HIRANUMA, LL. D.

Dr. K. HIRANUMA,
ATTORNEY-GENERAL OF JAPAN

Digitized by Google

THE HIRANUMAS

By M. MORIYAMA

IN the modern business world of Japan there are not a few cases where talent and enterprise seem to go in families, resulting in business companies formed of brothers, among whom the Hiranuma Brothers may, perhaps, be named as an illustrious example. Of the famous brothers, Yoshiro Hiranuma, is a director of Waseda University, which has recently conferred on him the degree of doctor of laws; while the younger brother, Kiichiro Hiranuma, is Attorney General of the Empire and enjoys high distinction in university and law circles. The many successful cases that he has carried before the bar have tended to magnify his name still more. Indeed he has been associated with most of the noted law cases that have attracted public attention in recent years, such as the noted Kotoku Affair, the case against Count Watanabe of the Imperial Household Department, theNaval Scandal affair and the Oura Case. His latest triumph has been in connection with the prosecution of those connected with Iron Works scandal.

Thus Mr. Kiichiro Hiranuma is regarded as the terror of criminals and scandal-mongers and grafters of every description. The merciless manner in which he hunts them to their lairs is the talk of the country. His zeal in unearthing crime and exposing all forms of dishonesty and deceit is wel known to all. There is many a Japanese who cannot name all the ministers of the Imperial cabinet, but it may be questioned whether there is one who has not heard of the famous Attorney General. His elder brother, Yoshiro, is, of course, not so well known, being engaged mostly in academic work at Waseda University, but he is a man of great talent no less than his brother.

The Young Attorney General graduated from the Law College of the Imperial University in 1881 and entered the Department of Justice. In time he was advanced to be chief of the Chiba Court and then of the Court at Yokohama, and next he became Judge of the Appeal Court in Tokyo. Finally he was appointed procurator of the Supreme Court and director of the Bureau of Civil and Penal Affairs. From the position of Vice-minister of Justice he was raised to his present position of Attorney General. Mr. Hiranuma could long ago have been a minister of state had he been so inclined, but he always declined such emoluments, preferring to remain in the Department of Justice, for which he believes himself most fitted. Some regard his modesty as a defect while others esteem it as the sign of a true and noble character.

While the younger brother seemed thus cut out for justice from early manhood the elder brother was more disposed to education and politics. In clearheadedness and mental acumen generally the elder has nothing to yield to the younger. He too graduated from the Imperial University where he took a very high stand in his studies, winning important scholarships. The Hiranuma family were retainers of the Tsuyama clan, Mimasaka, the family removing to Tokyo in 1873. After the retirement of the father the family suffered from poverty, but the two brothers kept it together, the sister assisting by cooking their food. Thus early life was a keen struggle for the brothers Hiranuma, and the strain continued until they finally graduated from the Imperial University. When the elder brother

Digitized by Google

Digitized by Google

graduated to put a position in a news-paper office, which failed to keep the wolf from the door. By this means the young brother was enabled to pursue his studies until he graduated. While the younger kept on a struggle existence in the Department of Justice the elder changed work several times until he finally settled into academic work. At one time he was a professor in the Chiyoda Normal College and later in the 2nd Normal College and Second Middle School, was made Director of the Tokyo Higher College of Commerce, and was once deputy mayor of the city. In municipal affairs he had an extensive and wholesome influence, having had a good deal to do with the harbour reconstruction programme of Osaka and the organization of the electric car service.

The characters and careers of the two brothers thus stand out in marked contrast, though both are of the right stuff. The elder is a man of affairs, very active and gentle with a refined and persuasive demeanor; while the younger is more reticent and calm, a man of great concentration and steady keep of his purpose. The younger Hiranuma is so silent in his manner that a new made-servant in the household once took him for a deaf mute, having heard him speak for several days. It is this taciturnity (since that servant has come to have so remarkable knowledge of the prosecution of the guilty. He has never hesitated to throw the highest officials into prison if guilty nor to push proper punishment to its right limit, irrespective of place and position. It is said that in the recent Iron Works scandal he made Oshikiri, the manager of the works, commit sui-

cide. This relentless attitude on his part has an awe-inspiring effect on the public mind. His name is like Nemesis itself.

There are those who think that Department of Justice and that he has too many of his own men under him, so as to ensure that his bidding shall be done. It is safe to say, however, that he has no ambition to create a Hiranuma faction in the Department of Justice. In reorganizing the Department some time ago he did not hesitate to dismiss his own brother-in-law when he believed it in the interests of the service. In the last election for deputies it is said he did not vote for his own brother, preferring to vote for one more suitable than his own brother, believing it against the interest of the state. Those most intimate with him affirm him to be a man of warm feelings and much liked by his friends. Indeed the most conspicuous feature in the character of the two brothers is their preference of reason to feeling and work to rest.

As to taste the two men are not very different, the elder being the more social and the younger more artistic. They are both fond of pictorial art and of archery. The elder is given to the composition of verse, but in this art the Younger is scarcely inferior. Both men are extremely temperate in the use of intoxicants, the elder on account of the evil effect of saké on his health and the younger by choice. The younger Hiranuma was once married but divorced his wife and has since remained in single blessedness, to the surprise of the average Japanese man.

Digitized by Google

graduated he got a position in a newspaper office, which helped to keep the wolf from the door. By this means the younger brother was enabled to pursue his studies until he graduated. While the younger kept on a straight course in the Department of Justice the elder changed work several times until he finally settled into academic work. At one time he was a professor in the Okayama Normal College and later in the 2nd National College at Sendai and finally was made Director of the Osaka Higher College of Commerce, and was once deputy mayor of the city. In municipal affairs he had an extensive and wholesome influence, having had a good deal to do with the harbour reconstruction programme of Osaka and the inauguration of the electric car service.

The characters and careers of the two brothers thus stand out in marked contrast, though both are of the right stuff. The elder is a man of affairs, very active energetic with a refined and persuasive eloquence; while the younger is rather reticent and calm, a man of profound meditation and steady labor till his problem is solved. The younger Hiranuma is so silent in his manner that a new maidservant in the household once took him for a deaf mute, having not heard him speak for several days. It is this uncanny silence that enables him to have so remarkable an effect in the prosecution of the guilty. He has never hesitated to throw the highest officials into prison if guilty nor to push proper punishment to its right limit, irrespective of place and position. It is said that in the recent Iron Works scandal he made Oshikawa, the manager of the works, commit suicide. This relentless attitude on his part has an awe-inspiring effect on the public mind. His name is like Nemesis itself.

There are those who think that Dr. Hiranuma has too much influence in the Department of Justice and that he has too many of his own men under him, so as to ensure that his bidding shall be done. It is safe to say, however, that he has no ambition to create a Hiranuma faction in the Department of Justice. In reorganizing the Department some time ago he did not hesitate to dismiss his own brother-in-law when he believed it in the interests of the service. In the last election for degrees it is said he did not vote for his own brother, prefering to vote for one more suitable than his own brother, believing it against the interest of the state. Those most intimate with him affirm him to be a man of warm feelings and much liked by his friends. Indeed the most conspicuous feature in the character of the two brothers is their preference of reason to feeling and sentiment.

As to taste the two men are not very different, the elder being the more social and the younger more artistic. They are both fond of pictorial art and of archery. The elder is given to the composition of verse, but in this art the younger is scarcely inferior. Both men are extremely temperate in the use of intoxicants, the elder on account of the evil effect of saké on his health and the younger by choice. The younger Hiranuma was once married but divorced his wife and has since remained in single blessedness, to the surprise of the average Japanese man.

Digitized by Google

THE NINJUTSU

By GINGETSU ITO

DURING the period of military despotism in old Japan the art of espionage was carried to a high degree of perfection, being used to secure all kinds of secrets, to bring about desirable assassinations and for incendiarism in aid of political exigency. By some the art was called *Shinobi-no-jutsu*, and the professional spy was known as the *ninjutsu-sha* or *shinobi-no-mono*. History tells nothing of the origin and history of the practice. One of the more ancient books, the *Wakan Sansai Zuye* states that there are five methods of espionage: *mokuton*, by wood; *Suiton*, by water; *katon*, by fire; *doton*, by earth; *kinton*, by metals; and that the real spy can make himself invisible by utilizing any of the means mentioned, especially the earth, which is everywhere and enables him to be quick and effective in his art.

It is altogether likely that the art of espionage as known in old Japan had its origin, like so many other arts of Japan, in China. The art attained a hight degree of efficiency in the days of Yoshitsune of the Minamoto clan, and was adopted by most of the great warriors of the day. The famous patriot, Kusunoki Masashigé, utilized the spy system to a great extent; and the *Taiheiki* describes how four young warriors of the Yüki army stole into Akasaka castle and set fire to it. It is probable that the earliest and most successful spies were robbers, whose live had been given up to secret deeds and plans as well as to apt modes of disguise. The art soon became a legitimate one in connection with military tactics, and assumed a right of existence not known at first; so that it came to be dilligently studied by soldiers in order to promote military efficiency, even down through the Tokugawa period.

There were even leagues of spies, among the more famous of which were those of the Koga district in the province of Totomi and in the province of Iga also, where mountains facilitated practice in the art. The members of these mountain leagues used to practice on each other in times of peace so as to render themselves efficient in time of war. They came to be more skilful in the art of espionage and disguise generally than the experts of any other region, and were much employed by the various daimyo. These spies were known in their day as Koag-mono and Iga-mono, and the two schools of the art which they represented were known as the Koga-ryu and the Igaryu. The *ninjutsu-sha* being of a low class and ever engaged in secret deeds, it is but natural that no history of them should be extant. A book of instruction in the art of espionage, called the *Scininki*, gives some idea of what they did but little of their origin and development. Apparently the *ninjntsu-sha* was not referred to in the same way in all parts of the country; for in the Kawnto districts they were known as *rappa*, and in the Koshu district *suppa*.

Digitized by Google

THE NINJUTSU

OR CHINESE LIFE

[illegible] espionage in old Japan [illegible] espionage was carried on by [illegible] of princes, being used to ascertain [illegible] wants of vassals, to bring about [illegible] sensational as and for [illegible] conciliation and of political [illegible] espionage [illegible] art was called Shin [illegible] Kagami, and the professional spy was known as the shinobi-no-mono or shinobi-no-mono. History tells nothing of the origin and history of the practice [illegible] of the above-mentioned books, the Hakuyo Sowa-shi says that there are five methods of espionage: by view, by word, by writing, by drawing, by ear; by sense, by earth; by water, by metal; and that the realization of practically all of these methods is possible by utilizing any of the means mentioned, especially the earth, which is everywhere and enables [illegible] to be quick and effective in his acts.

It is also evident likely that the art of espionage is known in old Japan had its origin, like [illegible] many other arts of Japan, in China. The [illegible] and [illegible] efficiency in the days of Yoshitsune or the Ashikaga clan, and was adopted by most of the great warriors of the age. The famous patriot, Kusunoki Masashige, utilized the spy system to a great extent; and the Yoshida Shoin describes how young warriors of the Taiki army were sent into Akasaka castle and set fire to it. It is probable that the earliest and most successful spies were robbers, whose live had been given up to secret deeds and plans as well as to the practice of disguises. The art of espionage was a highly developed one in connection with military tactics and was used at the service of the daimyo. Known at first, so it is said, to be chiefly studied by [illegible] in order to provide military information even during the Tokugawa period.

There were even [illegible] of spies, among the more famous of which were those of the Koga district in the province of Omi and in the province of Iga also, where a peculiar family ted practice in the art. The mountain [illegible] [illegible] to be practically [illegible] [illegible] to [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible]
than calling in any above these ob-
bers and or liary dons of evil: and this
ment as of a nobler genius than the latter.
"The daring and cunning [illegible] above
warred them never to be weary of the
deeds of robbery; they were never to
seek, robber or [illegible] in case of real
necessity, and never [illegible] with
motive. To be a first class [illegible] a
man has to have the necessary
moral and physical qualifications. The
quality of complete self-possession was
a primary essential, and next to moral
aims came a lithe [illegible] and strength
of physique. Add to [illegible] mental
and physical qualifications a certain
necessary training, which was long and
arduous. They studied the meaning of
physiognomy, a knowledge, principles of
deception, the importance of various
phantom and illusion appliances. Geography,
too, they must know well, and the topo-
graphies of numbers together with local
customs and customs of the places which
they were set to operate. How to ob-
tain food even so as to pass them
selves off as [illegible] [illegible]
thus. How to give first aid in cases of
accident, and the question of food, ca-
ring and general behaviour, were all
matters of great study to the [illegible]
sa. The spy usually wore a broad-
hat, carried a rope with a hook on the
end, a small slate and pencil, medicines,
towels and that and steel. The end of
the weight of spy's sword was tail as long
as he [illegible] left [illegible] him. The
pound was [illegible] over a wad and
then drew it after him. The [illegible] hat be
used to hide his face and the rope was
useful in climbing and [illegible] also
captured. It was necessary when
making up a disguise to mask the face or

[illegible] [illegible] [illegible]
otherwise change the appearance. The
rope was also used for tying a drink at
night, as it was believed that although the
water could not be seen, yet if it were
[illegible] the vapour would still adhere to the fabric
and the water could be sipped from it in
a pure state. It was thus held that
the towel acted as a filter and that the dye
in it acted as a disinfectant.

They were seven modes of disguise
common to the [illegible]. The first
as a priest usually was a strolling mi-strel,
or *komuso*, whom the public took to be
a [illegible] priest; another was as a [illegible]
[illegible] [illegible]; others went as
a [illegible] or [illegible] rat, or [illegible];
and there were various disguises of a
similar nature. The [illegible] had a
certain manner of walking at night, and
by day, in mounting regions or in entering
towns. He also had secrets as to the
sounds he [illegible]. Generally, his
method was to walk with the foot slightly
turned out at the toes. It is said that a
good spy could climb to a wall like a
spider. He could run 70 or 80 miles
a day without being overfatigued. At
night the spy knew whether he was on
a frequented highway or a lonely road
by testing the soil: if it were sandy it was
busy road, but if bitter it was a lonely
road. He knew that in the dark stones
and water looked white and dust in
the distance meant the approach of men
or horses when dark, but their going
away in light colour. It is said that a spy
could know what was going on in a
distant place at night by sitting on the
ground and watching the cloud over the
place. He could calculate the exact
number of horses on a street simply
from the footsteps passing through the
street. Some did this by dropping a
ball from the sleeve for every house

Digitized by Google

THE NINJUTSU

OR CLOAK AND DAGGER

During the period of military despotism in old Japan the espionage was carried to a high degree of perfection, being used to secure political secrets, to plot about the assassination and for the conduction and of political intrigue. Any one that was called Shinobi, a stayer, and the professional spy was known as the Shinobi-no-mono or Shinobi-no-mono. History tells nothing of the origin and history of the practice of the use of the spy in feudal Japan, the Japanese Secret Service that there are five methods of employing spies, viz. by working by wealth; by terror; by treachery; by artifice; and that the really great man makes himself invisible by utilizing every of the means mentioned, especially the earth, which is everywhere and enables him to be quick and effective in his attack.

It is also rather likely that the art of espionage as known in old Japan had its origin, like so many other arts of Japan, in China. The art attained its highest degree of efficiency in the days of Takeda Shingen or the Nanbokucho era, and was adopted by most of the great warriors of the day. Toyotomi Hideyoshi, Kusunoki Masashige, utilized the spy system to a great extent; and the Tokugawa Shogunate lower many warriors of this kind many spies into Nijo-jo castle and set fire to it. It is probable that the earliest and most successful spies were robbers, whose lives had been given up to secret deeds and plans as well as to open modes of digging. The ninja-no-jutsu became a diligent one in consequence with military tactics and assumed a rank of importance known at first; so it is said to be old usually studied by chiefs in order to provide military efficiency even down from the Tokugawa period.

There were even leagues of spies, among the more famous of which were those of the Koga district in the province of Iga and of Totomi and in the province of Iga also. Hanzo, a famous fictitious practice in the art. The members of the mountain [illegible] to practice on a certain [illegible] to [illegible] themselves [illegible] in the art of war. They came to be more skilful in the art of espionage and discovery usually than the experts of any other region, and were much employed by the warlords. The spies were known in Japan by the Kogo-mono and [illegible] and [illegible] to the art of espionage, called the Shinobi, gives some idea of what they did and how they were [illegible] and [illegible] was in the same way in all parts of the country for in the Kwanto district [illegible] in the Tosa district [illegible] as

Digitized by Google

of course the ninja were trained in climbing as far away above the ground as possible and of many ways of evil; and the latter art was of a much greater value than the former. The ninja's discipline in climbing was carried them never to be weary of the deeds of robbery; they were never to walk, rob or set fires save in case of real necessity, and never from a purely selfish motive. To be a first class ninja-ya-no-mono one had to have the necessary mental and physical qualifications. The quality of complete self-possession was a principal essential, one must be to a natural acuteness of body and strength of physique. After the proper mental and physical qualifications came the necessary training, which was long and arduous. They studied the meaning of physiognomy, mesmerizing, principles of deception, the importance of various phenomena and astrology. Geography, too, they must know well, and the significance of numbers, together with local manners and customs of the places where they were set to operate. How to disguise themselves so as to pass them selves off as people was a part of their duties. How to give first aid in cases of accident, and the question of food, cooking and general behaviour, were all matters of great study to the ninja-ya. The spy usually wore a hooded hat, carried a rope with a hook on the end, a small slate and pencil, medicines, tools and that and steel. The end of the wicker valley's sword was rather long, as he usually left it behind him in the ground when scrambling over a wall and then drew it after him. The leg hid he used to hide his face and the rope was useful in climbing, and hooking them captured. The tools was necessary when making up a disguise to mask the face or

otherwise during the appearance. The towel was also used for taking a drink at night, as it was believed that although the water could not be seen, yet if it were tied the ends would stick to the fabric and the water could be sipped from it in a pure state. It was thus believed that the towel acted as a filter and that the dye in it acted as a disinfectant.

They were seven modes of disguise common to the ninja-ya-no. The first and most usual was as a strolling minstrel, or komuso, when the public took to be a cheap priest; another was as a woodcutter or vegetable peddler; others went as a load or fishmonger; and two, or women; and there were various disguises of a similar nature. The most successful was a different manner of walking at night, and by day, in mountain regions or in entering towns. He also had secrets as to the sounds he wore. Generally speaking his method was to walk with the foot slightly turned out at the toe. It is said that a good spy could run up a wall like a spider. He could run 70 or 80 miles a day without being overtaken. At night the spy knew whether he was on a frequented highway or a lonely road by tasting the soil: if it were salty it was busy road, but if bitter it was a lonely road. He knew that in the dark stones and water looked white and that dust in the distance meant the approach of men or horses when dark, but their going away if light or not. It is said that a spy could know what was going on in a distant place at night by sitting on the ground and watching the cloud over the place. He could calculate the exact number of horses in a street simply from his footsteps passing through the street. Some did this by dropping a pin from the sleeve for every horse

Digitized by Google

Of course the *ninjutsu-sha* regarded their calling as far away above that of robbers and ordinary doers of evil; and their art as of a nobler genius than the latter. The daimyo employing them always warned them never to be guilty of the deeds of robbers; they were never to kill, rob or set fires save in case of real necessity, and never from a purely selfish motive. To be a first class *ninjutsu-sha* a man had to have the necessary mental and physical qualifications. The quality of complete self-possession was a primary essential, and next to mental acumen came agility of body and strength of physique. After the proper mental and physical qualifications then came the necessary training, which was long and arduous. They studied the meaning of physiognomy, mind-reading, principles of deception, the importance of various phenomena and atmosphere. Geography, too, they must know well, and the significance of numbers, together with local manners and customs of the places where they were set to operate. How to disguise themselves so as to pass themselves off anywhere was a fine art among them. How to give first aid in cases of accident, and the question of food, clothing and general behaviour, were all matters of earnest study to the *ninjutsu-sha*. The spy usually wore a braided hat, carried a rope with a hook on the end, a small slate and pencil, medicines, towels and flint and steel. The cord of the *ninjutsu-sha's* sword was rather long, as he usually left it behind him on the ground when clambering over a wall, and then drew it after him. The big hat he used to hide his face and the rope was useful in climbing, and binding those captured. The towel was necessary when making up a disguise to mask the face or otherwise change the appearance. The towel was also used for taking a drink at night, as it was believed that although the water could not be seen, yet if it were bad, the germs would stick to the fabric and the water could be sipped from it in a pure state. It was thus believed that the towel acted as a filter and that the dye in it acted as a disinfectant.

They were seven modes of disguise common to the *ninjutsu-sha*. The first and most usual was as a strolling minstrel, or *komuso*, whom the public took to be a begging priest; another was as a *yamabushi* or vagrant pauper; others went as a kind of itinerant merchant, or *hokashi*; and there were various disguises of a simpler nature. The *ninjutsu-sha* had a different manner of walking at night, and by day, in mountain regions or in entering towns. He also had secrets as to the sandals he wore. Generally speaking his method was to walk with the foot slightly turned out at the toe. It is said that a good spy could stick to a wall like a spider. He could run 70 or 80 miles a day without being over-fatigued. At night the spy knew whether he was on a frequented highway or a lonely road by tasting the soil: if it were salty it was busy road, but if bitter it was a lonely road. He knew that in the dark stones and water looked white, and that dust in the distance meant the approach of men or horses when dark, but their going away if light color. It is said that a spy could know what was going on in a distant place at night by sitting on the ground and watching the cloud over the place. He could calculate the exact number of houses on a street simply from his footsteps passing through the street. Some did this by dropping a bean from the sleeve for every house

Digitized by Google

passed, using both sleeves for houses on either side, and then the number left over would show how many beans were dropped. The number of unoccupied houses was noted by dropping beans from the pocket.

It was the practice of the *ninjutsusha* to watch for a moment of confusion as the best time to gain entrance into an enemy camp. A good time for this was when all were getting up in the morning or just before a meal when all were hungry and busy getting into line for food. The spy knew all about every kind of dog, and was versed in numerous dialects. Usually the spy acted singly but sometimes two or three acting together proved more efficient. In such cases one of the spies affects illness and the other goes to a house to get some warm water or medicine. The spy then has to return to the house to offer his thanks or to bring a present, which affords him an opportunity of winning the good graces of the family. The spy was especially skilful in winning the favour of children, or the wife, the favour of the master being least sought of all.

Another method of gaining entrance to a house that the spy wished to study was to open the door and rush in crying that he was pursued by a murderer. In which case he would usually run from room to room and when the family objected he would rush out through the back entrance as if hiding. Whereupon another spy would appear as the pursuer and go into various rooms of the house looking for the refugee. In this way he at once learned all the secrets of the house. By telling the inmates of the house that he was pursuing a most dangerous criminal they usually afford him every facility, being much excited by the story. Another method was to bring a letter to the house and invite the master out to receive it, whereupon another man arrives and rushes into the house saying the master is being assaulted. The family runs out leaving this man the house to himself when he can do as he likes. When three spies are acting together one of the most common ways was for two of them to start a fight with swords in front of a house, the fury of the fray driving them against the door of the house and often into it. This brings the whole family out to see the fight, and while they do so, the third man enters the house and gains all the knowledge he wants.

In all kinds of tactics the *ninjutsu-sha* was especially expert, more particularly in various tricks for deceiving an enemy. He could ascertain the enemy's weak points and his strong points and skilfully prepare an ambuscade. It is said that when Hideyoshi committed a robbery in his youth he was pursued and came to a well into which he threw a big stone near by, saying when his pursuers came up with him that the robber had jumped into the well; and as they saw the commotion in the water made by the stone, they believed the story and the boy escaped. The art of camouflage was much practised by the spy of old Japan. Once when Hideyoshi was asked for a sword he did not have it, so he at once resolved to steal one. He accordingly hung up his straw hat near the eve of a house where the rain dropped on it; and the man inside, knowing what Hideyoshi was up to and hearing the rain drop on the hat, supposed that the boy was still standing there waiting to enter the house. Consequently the man stood nearby waiting to attack him when he tried to enter. In the meantime the boy entered from the rear and took the sword he wanted while the man stood on guard near where he heard the rain dropping on the hat. This story, whether true or not, at least illustrates the method of the *ninjutsu-sha* in old Japan.

Digitized by Google

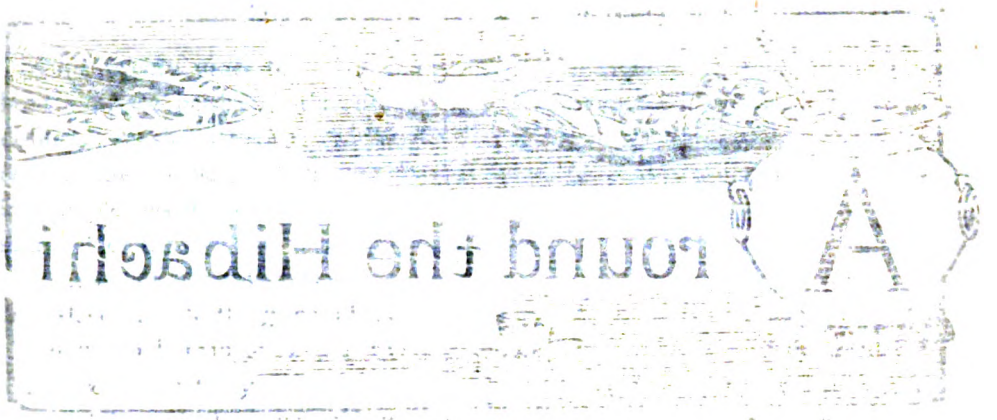
passed, using both eyes and ears on either side, and if the number of the enemy were found to be dropping it was noted for dropping from that point.

It was the practice of the veteran to watch for a moment or contrive it the best time to give orders for the enemy camp. A good time for this was when all were getting up in the morning or just before a meal when it was the hungry and busy feeling into the food. The spy kept all sorts and kind of dog, and was versed in numerous dialects. Usually the spy acted singly but sometimes two or three acting together proved more effective. In such cases one of the spies dressed as a monk and the other pose to be a pilgrim and some warm water or medicine. The spy who has to return to the house to offer his thanks or to bring a present, when affords him an opportunity or when to the good graces of the family. The spy was especially alert in making the favour of the master being kept right or all.

Another method of getting out was to house that the spy wished to study was to open the door and run in crying that he was pursued by a murderer. In which case he would usually run from room to room and when the family objected he would rush out through the back entrance as if hiding. Whereupon another spy would appear at the entrance and run into various rooms of the house, looking for the refugee. In this way he at once learned all the secrets of the house. By telling the inmates of the house that no enemy usually afford him every facility, being much excited by the [illegible]

other method was to bring a letter to the house and buy it at the door of it vicinity when its master or to [illegible] over it. The number of [illegible] was then [illegible] from [illegible]

Digitized by Google



TOYOSHIGE AND NAOJIRO

BY SHORU MURAMATSU

I

Toyoshige threw his paint brush on the table and left the room. In a few minutes he returned in the garb of a Buddhist priest. Over his head he had thrown a black silk hood, which concealed his features entirely. Without saying a word to his wife, who was busy preparing the evening meal, he left the house and walked rapidly in the direction of the Kamakura temple.

It was a cold, dismal night in the middle of winter. The wind was blowing a gale, and the rain was coming down in torrents. Not a soul was to be seen on the streets, which were dimly lighted by the flickering rays of the lanterns hung in front of the houses. Toyoshige walked rapidly, and in a few minutes he reached the temple. Without knocking at the door, he entered the building and walked straight to the room where he knew he would find the priest Nichiren.

Nichiren was sitting cross-legged on a mat, reading a book by the light of a small lamp. He looked up as Toyoshige entered, and, recognizing his visitor, he rose and greeted him with a smile.

"Welcome, Toyoshige," he said. "I have been expecting you. I knew that you would come to me in your hour of trouble."

Toyoshige bowed low before the priest and sat down on the mat that was offered him. For a few minutes neither spoke. Then Toyoshige began to tell his story.

"Master," he said, "I have come to you because I am in great trouble. My wife has left me, and I do not know what to do. I love her very much, and I cannot bear to think of living without her. Can you tell me where she has gone?"

Nichiren looked at him with a kindly expression on his face. "My son," he said, "I know where she is. She has gone to the house of her father, Naojiro, who lives in the village of Kamakura. She left you because you were unkind to her. She thought that you did not love her any more."

Toyoshige was astonished at these words. He had never been unkind to his wife, and he could not understand why she should have left him. He asked Nichiren to tell him more about it.

"Naojiro," said Nichiren, "has been very angry with you ever since you married his daughter. He thinks that you are not worthy of her. He has been trying to persuade her to leave you, and she has at last consented to do so. She is now living with her father, and she will not return to you unless you can prove to her that you are worthy of her love."

Toyoshige was very much grieved at these words. He had always thought that his wife loved him, and he could not believe that she would leave him because her father had told her to do so. He asked Nichiren what he should do.

"You must go to Naojiro's house," said Nichiren, "and you must tell him that you are sorry for having been unkind to his daughter. You must promise him that you will never be unkind to her again. If you can do this, I think that Naojiro will allow her to return to you."

Toyoshige thanked the priest for his advice, and left the temple. He walked rapidly in the direction of Kamakura, and in a few minutes he arrived at the house of Naojiro. He knocked at the door, and a servant opened it. He asked to see Naojiro, and was shown into a room where the old man was sitting alone.

Naojiro looked up as Toyoshige entered, and his face grew dark with anger. He rose from his seat and walked to the door, as if he intended to leave the room. Toyoshige stopped him, and begged him to listen to what he had to say.

"Naojiro," he said, "I have come to ask you to forgive me for having been unkind to your daughter. I am very sorry for what I have done, and I promise you that I will never be unkind to her again. I love her very much, and I cannot live without her. Please let her return to me."

Naojiro looked at him for a few moments in silence. Then he said, "I will not forbid her to return to you, but you must prove to me that you are worthy of her love. You must show me that you can be kind and gentle to her, and that you can make her happy. If you can do this, I will gladly welcome her back to your home."

Toyoshige thanked Naojiro for his kindness, and left the house. He walked rapidly in the direction of his own home, and in a few minutes he arrived at the door. He knocked, and his wife opened it. She was surprised to see him, and she asked him why he had come. He told her that he had been to see her father, and that he had asked her to return to him. She was very glad to hear this, and she invited him to enter the house.

Toyoshige entered the house and followed his wife downstairs. There in the small guest room opening on the garden he found a man of about 50 years of age and fine appearance, seated and leaning himself. The man was absorbed in the view of the garden. Tsuruya Kiyemon was the painter of a color printing establishment in the city of Yedo.

"Oh Tsuruya San, thank you for calling in such hot weather. I only regret that I have to meet you in these everyday clothes."

The visitor replied appropriately and the two drank sake together and indulged in small talk. As they talked, the painter's humble wife, Oshino, sat in the distance fanning the guests.

Digitized by Google

TOYOSHIGÉ AND NAOJIRO

By SHOFU MURAMATSU

I

ICHIRYUSAI Toyoshigé threw his paint brush on the table and fell into a brown study. Before him lay a likeness of Iwai Hanshiro in the part of Mikadzuki Osen in a play then drawing big houses at the Kawarasaki theatre. Lovelocks graced her temples and a stylish kerchief was thrown archly over her shoulder. The head of the figure was but half finished, but the painter had sufficiently done his work to leave a pretty face with charming eyes and lips, and a curve of beauty about the cheeks that was enrapturing.

Toyoshigé was engaged on this picture at his upstairs studio from early morning, yet his work seemed to make but little progress. As he contemplated the half-finished portrait the thought of Naojiro, an engraver of woodcuts, came into his head and disturbed him. Why should he be in such haste to finish the painting when the man who was to engrave it for the colour printer was so idle?

Opposite to him across ths street the declining sun was shedding its rays on the roof of a pawnbroker's shop; but the streets all around were unusually quiet, not even the cry of a peddlar the whole afternoon. Presently the sliding door moved back and some one came in. It proved to be the painter's wife, Ominé, who came upstairs and informed him that Tsuruya had come.

Toyoshigé arose and followed his wife downstairs. There in the small guest room opening on the garden he found a man of about 50 years of age and fine appearance, seated and fanning himself. The man was absorbed in the view of the garden. Tsuruya Kiyemon was the proprietor of a color-printing establishment in the city of Yedo.

"Oh Tsuruya San, thank you for calling in such hot weather. I only regret that I have to meet you in these everyday clothes".

The visitor replied appropriately and the two drank tea together and indulged the while in small talk. As they talked, the painter's humble wife, Ominé, sat in the distance fanning the guest.

Digitized by Google

Some twenty years before Ominé had been a pretty geisha of the Fukugawa distinct. As she sat there whiffing the cool air toward the guest she was dressed in a simple *yukata* with a sash of black satin. Her face was done up nicely and the border of her raven hair was long and slender. Nothing could be more charming to human eyes than the sight she presented that day.

"Well", said Tsuruya, "have you finished the picture of Hanshiro yet?" Tsuruya spoke as if the subject had but casually occurred to him.

"Not yet", said Toyoshigé, scratching his head and looking puzzled; and he again thought of Naojiro, the idle wood-engraver.

Then he remarked: "How is the work of the wood-engraver progressing?"

"That is the burden of my visit to you to-day", said the publisher; and he went on to say how the engraver had been idling away his time in dissipation and drink, suggesting that another engraver should be engaged instead.

"He is a troublesome fellow, to be sure", acquiesced the painter. "It is somewhat of a mystery too why a man that was formerly so active and industrious should suddenly assume this sort of life, acting like a madman. I suppose there must be some reason for it. I wonder just what it can be?"

"Have you no idea what it is yourself?" inquired the publisher.

"Perhaps it is due to his circumstances which are not always easy", and the painter smiled as if he knew more than he was willing to relate.

"Well," continued the painter, "I'll reprove him once more and see what comes of it. If he does not reform then I'll have no more to do with him."

"All right", responded the publisher. "Of course he is the son of Toyokuni, a patron of many years; and he is exceptionably clever, so I sincerely hope he will reform and act upon your admonitions."

Tsuruya undoubtedly desired the reformation of the delinquent Naojiro. After further conversation he left the house of the painter in his palanquin. Toyoshigé did not return to his studio but sat there idly in the guest room.

Ominé San saw that her husband had something on his mind and was in rather low spirits; so she came to him and said: "I fear Naojiro San has become desperate on account of Oyuki."

She was aware that Naojiro had, about a month before, asked through a certain person, the hand of her daughter, Oyuki, in marriage and had been refused. Ominé thought the refusal unjustified and had much sympathy with the rejected suitor, indicated by the tears in her eyes as she told her husband. But she went on to say that it could not be helped if Oyuki was unwilling to marry Naojiro. It was a great mistake on his part to allow such a thing to prey upon his mind and turn him into an idler neglecting his profession.

"You really must not talk so", interrupted Toyoshigé, as his wife thus went on. "He is not such a bad fellow and he may have some hope of marrying Oyuki yet, if we advise her to marry him, though at first she may hesitate." Then Toyoshigé fell into sighs and silence.

"Well, it is difficult to say", remarked the wife. "Of course we owe it to the memory of his great father, Toyokuni, to do all we can for Naojiro; but still it is a pity, I think, that Oyuki should be compelled to marry him, especially as she is

Digitized by Google

Some twenty years before Caroline had been a pretty pet of the Tadcuvans of that. As she sat there waiting she could on toward the gas at she was dress in a simple tweed with a sash of black velvet. Her face was done up nicely and the border of her raven hair was long and slender. Nothing could be more charming to human eyes than the slight-be presented that day.

"Well", said Tarvaya, "have you finished the picture of Hamilton yet?" Tarvaya spoke as if the subject had been especially recommended to him.

"Not yet", said Topolskig, scratching his head and looking puzzled; and he again thought of Nadiro, the idle wood-engraver.

Then he remarked: "How's the work on the wood engraver prospering?"

"That is the burden of my visit to you today", said the publisher; and he went on to say how the engraver had been killing away his time in dissipation and drink, suggesting that another engraver should be employed instead.

"It is a trouble some fellow, to be sure", acquiesced the painter. "It is somewhat of a mystery too why a man with a wife formerly so active and industrious should suddenly assume this sort of life, acting like a madman. I suppose there must be some reason for it. I wonder just what it can be?"

"Have you no idea what it is yourself?" inquired the publisher.

"Perhaps it is due to his elementary os which are not always easy", and the painter smiled as if he knew more than he was willing to relate.

"Well," continued the printer, "I'll approve him once more and see what comes of it. If he does not reform then I'll have no more to do with him."

"I," said Topolskig, "would have a [illegible] of the son of Topolskig a [illegible] man's town; me he is exceptional, clever, so I sincerely hope he will reform and act upon your admonitions."

Thereupon, undoubtedly de-lent the [illegible] of the old Topolskig life in Ada. Perhaps nevertheless, he [illegible] both of the feeder in his [illegible] Topolskig did not return to his studio but sat there idly in the parlor.

Olympia Sun saw that [illegible] had some thing on his mind and was in a low spirits: so she came to him and said: "I fear Nadiro San has become desperate on account of Cyrus."

She was aware that Nadiro had about a month before asked the girl in a certain person, the hand of her daughter, Cynthia, in marriage and had been refused. Olympia thought that Nadiro had been unsatisfied and had much sympathy with the rejected suitor, indicated by the tea-in he poured as she told her a friend. But she would not say that it could not be helped if Cynthia was unwilling to marry Nadiro. It was a great relief on the part to allow such a thing to pass upon his mind and turn him into another productive [illegible] person.

"You really must not talk so", interrupted Topolskig, as his wife went on. "It is no such a kind flow and he may have some those of marrying Cynthia yet, if we advise him many times though at first she may decline." Then Topolskig fell into deep and silence.

"Well, it is difficult to say", resolved the wife. "Of course we owe it to the memory of his poor father, Topolskig, to do all we can for Nadiro; but still it is a pity that Cynthia should accept [illegible] to marry [illegible] as she is

quire information with your usual zeal."

"I have never advised that she be given in marriage to Nagino, have I?" said Toyokage. "It would be disgraceful for a professional man to give a daughter in marriage to such a person. He is an engraver just to please him against the right's will."

As Toyokage spoke he struck the fury with his pipe in the ki of his work; but a moment later he was again lost in silence. Presently, as if he had suddenly recollected something, he remarked to his wife: "That fellow is exceptionally able, you know. It seems to me he has inherited all the art and skill of his father, as if the spirit of the latter were always with him."

To this the wife made but an indifferent reply, and remained absorbed in thought.

"I wish I knew what she is thinking," as already mentioned, had been a beautiful girl. The great Toyokuni had painted her portrait and in so doing fell in love with her and married her. But soon the old painter fell ill with dropsy, and in his last hour he called unto him one of his pupils, Toyokage, and said to him that he grieved to leave behind him his beautiful children; and so he asked Toyokage to marry her and take care of her. At the same time he requested that his son, Nagino, learn of a former wife, become a pupil of Toyokage and enter upon the career of painting. This Toyokage had done, and the young man was now an enthusiastic painter, closing Toyokage's pictures so well that he was indispensable.

"It seems to me," said Toyokage,

that I cannot make my work perfect and glorify my art truly until I make the life of Nagino happy; and as I love my art more than my daughter I ought to give her in marriage to Nagino."

Just then Oyuki came in from her lesson; and Toyokage and his wife again fell into silence.

Nagino was lying on the floor of his house in rather negligé attire. Near him lay also a sake bottle. Beneath the Shino alter shelf stood a desk with many nuts in it, and over it were scattered wooden blocks, engraving, and carving tools and hammers and various other things. The house was unusually quiet within. The children that had been frolicking about outside had now withdrawn and all around was quiet as the evening settled down. A month before the solitary abode of the master had deprived owing the violence of the master's temper under drink. For ten days or more Nagino had done nothing at his trade. He was thoroughly discontented and dissatisfied with himself and the world in general. Even to think was a trouble to him. Over the most trifle he quickly lost his temper, and even his memory was forsaking him: he forgot everything, even Oyuki.

At that moment there was a sound.

"Is Nagino San at home?"

"Yes, walk in!" He arose and there he saw Toyokage at the door. Nagino quickly jumped for his swords and put it on.

(To be continued)

Digitized by Google

quite intimate with your pupil Kunikagé."

"I have never advised that she be given in marriage to Naojiro, have I?" said Toyoshigé. "It would be disgraceful for a professional man to give a daughter in marriage to such a subordinate as an engraver just to please him against the girl's will."

As Toyoshigé spoke he struck the tray with his pipe in the heat of his words; but a moment later he was again lost in silence. Presently, as if he had suddenly recollected something, he remarked to his wife: "That fellow is exceptionably able, you know. It seems to me he has inherited all the art and skill of his father, as if the spirit of the latter were always with him."

To this the wife made but an indifferent reply and remained absorbed in thought.

Of what was she thinking? Ominé, as already mentioned, had been a beautiful geisha girl. The great Toyokuni had painted her portrait and in so doing fell in love with her and married her. But soon the old painter fell ill unto death, and in his last hour he called unto him one of his pupils, Toyoshigé, and said to him that he grieved to leave behind him his beautiful childless wife; and so he asked Toyoshigé to marry her and take care of her. At the same time he requested that his son, Naojiro, born of a former wife, be brought up as an engraver of color prints. This Toyoshigé had done, and the young man was now an efficient artist, doing Toyoshigé's pictures so well that he was indispensable.

"It seems to me", said Toyoshigé", that I cannot make my work perfect and glorify my art truly until I make the life of Naojiro happy; and as I love my art more than my daughter I ought to give her in marriage to Naojiro."

Just then Oyuki came in from her *koto* lesson; and Toyoshigé and his wife again fell into silence.

Naojiro was lying on the floor of his house in rather negligé attire. Near him lay also a saké bottle. Beneath the Shinto altar shelf stood a desk with many cuts in it, and over it were scattered wooden blocks, engraving and carving tools and hammers and various other things. The house was somewhat dim within. The children that had been frolicking about outside had now withdrawn and all around was quiet as the evening settled down. A month before the solitary old servant had departed owing the violence of the master's temper under drink. For ten days or more Naojiro had done nothing at his trade. He was thoroughly discontented and dissatisfied with himself and the world in general. Even to think was a trouble to him. Over the merest trifle he quickly lost his temper, and even his memory was forsaking him: he forgot everything, even Oyuki.

At that moment there was a sound. "Is Naojiro San at home?"

"Yes, walk in!" He arose and there he saw Toyoshigé at the door. Naojiro quickly jumped for his *yukata* and put it on.

(*To be continuod*)

Digitized by Google

MONTHLY RECORD OF EVENTS

(JUNE 25 TO JULY 25)

June 25.—Baron Sakatani, who had been on an extended trip to China for purposes of financial investigation, returned to Tokyo.

Prince Arthur of Connaught and suite visited Nikko and remained over night at the Kanaya Hotel.

June 26.—The Chilian naval training ship *Baraida* reached Yokohama.

June 27.—Prince Arthur of Connaught, after returning from the Nikko trip, visited the Oriental-English Girls' School in Azabu, conducted by the Canadian Methodist Mission, and then proceeded to the mansion of Marquis Inouye at Uchiyamada where he was shown valuable family treasures.

June 28.—Prince Arthur proceeded to the Imperial Palace and had a farewell audience with his Majesty the Emperor, when an Imperial luncheon was given.

June 29.—On this day Prince Arthur went shopping to Maruzen's Book store in the forenoon, taking a walk through Nihonbashi; and in the afternoon his Royal Highness visited the mansion of Marquis Mayeda, after which a reception was given by the British Association at Shinjuku.

July 4. The Naval Academy, which hitherto admitted no more than two hundred students annually, decided in view of naval expansion plans to admit 300.

Lieutenant-General Kolchakhoff, commander of the Russian garrison along the Chinese Eastern Railway, came to Tokyo to request Japan to despatch troops to eastern Siberia.

The Tokyo municipal Council decided to expend over one million *yen* in enlargement of its water system reservoir to meet increased demands for city water.

July 5.—The Tokyo Municipal Education Department selected seven directors of primary schools to proceed to America to study educational methods and school management.

Some 1,500 young men graduated from Waseda University this year.

July 6.—The Japanese training squadron, including the *Asama* and *Tokiwa* returned from a cruise in North and South American waters, having been absent since last March.

July 9.—Premier Terauchi invited a number of business men and members of the Imperial Diet to his official residence to confer on the proposal to raise over 2,000,000 *yen* for the encouragement of aviation in Japan.

Mr. K. Honda was appointed Japanese minister to Switzerland in succession to Mr. Y. Miura recalled.

July 12.—An unusually severe typhoon passed over Kyushu and southern

Digitized by Google

MONTHLY RECORD OF EVENTS

(June 25 to July 25)

June 25.—Baron Sekatani, who had been on an extended trip to China for purposes of financial investigation, returned to Tokyo.

Prince Arthur of Connaught and suite visited Nikko and remained over night at the Kanaya Hotel.

June 26.—The Chilian naval training ship Presidente reached Yokohama.

June 27.—Prince Arthur of Connaught, after returning from the Nikko trip, visited the Imperial Higher School in Kanda, conducted by the Canadian Methodist Mission, and then proceeded to the mansion of Marquis Inouye at Uchiyamashita where he was shown various rare curios.

June 28.—Prince Arthur proceeded to the Imperial Palace and had a farewell audience with His Majesty the Emperor, when an Imperial Luncheon was given.

June 29.—On this day Prince Arthur went shopping to Mr. Kano's store in the forenoon, taking a walk through Nihombashi, and in the afternoon his Royal Highness visited the mansion of Marquis Maeyeda, after which a reception was given by the British Association at Shibiyuki.

July 4. The Naval Academy, which hitherto admitted no more than two hundred students annually, decided in view of naval expansion plans to admit 300.

July 5.—Baron Sekatani, who had been on an extended trip to China for purposes of financial investigation, returned to Tokyo.

Prince Arthur of Connaught and suite visited Nikko and remained over night at the Kanaya Hotel.

June 26.—The Chilian naval training ship Presidente reached Yokohama.

June 27.—Prince Arthur of Connaught, after returning from the Nikko trip, visited the Imperial Higher School in Kanda, conducted by the Canadian Methodist Mission, and then proceeded to the mansion of Marquis Inouye at Uchiyamashita where he was shown various rare curios.

June 28.—Prince Arthur proceeded to the Imperial Palace and had a farewell audience with His Majesty the Emperor, when an Imperial Luncheon was given.

June 29.—On this day Prince Arthur went shopping to Mr. Kano's store in the forenoon, taking a walk through Nihombashi, and in the afternoon his Royal Highness visited the mansion of Marquis Maeyeda, after which a reception was given by the British Association at Shibiyuki.

July 4. The Naval Academy, which hitherto admitted no more than two hundred students annually, decided in view of naval expansion plans to admit 300.

Digitized by Google

Japan, causing much damage to property, especially among the foreigners.

[illegible] Embassy reached Constantinople from Yedo to conclude a treaty of friendship and commerce with Turkey, similar to that of the Americans and Europeans.

July 17.—The Diplomatic Embassy to Europe had an audience in the Imperial Castle in Yedo, and left for Yokohama and thence by steamer for Europe.

July 18.—The Embassy to Europe visited the Mint at Osaka.

July 19.—The Diplomatic Embassy to Europe left Yokohama in the United States steamer Pacific with the following persons.

July 19.—[illegible] Ambassador, [illegible] Governor of Kanagawa, [illegible] Governor of Hiogo, [illegible] Governor of Nagasaki, [illegible] Governor of Hakodate, [illegible] Governor of Osaka, [illegible] Governor of Yedo, [illegible] Governor of Niigata

Japan, causing much damage to property, especially along sea fronts.

An extraordinary cabinet council was convened in Tokyo to consider the despatch of Japanese troops to Siberia in aid of the Czechs in accordance with a proposal made by the American Government.

The super-dreadnaught *Kawachi* of over 20,800 tons was blown up while at anchor in the Inland Sea in the bay of Tokuyama and sank in four minutes with the loss of 621 lives.

July 15.—At the Elder Statesmen's council met to consider the question of intervention in Siberia Prince Yamagata approved the proposal while Marquis Saionji and Marquis Matsukata were neutral, deciding to leave the matter to the Diplomatic Advisory Committee.

July 16.—At the Diplomatic Advisory Committee meeting held on this day Baron Makino was decidedly opposed to sending Japanese troops to Siberia, thinking the present forces there sufficient, while Mr. K. Hara, leader of the Seiyukai party, approved the despatch of troops in coöperation with America, but was opposed to Japan's taking any initiative. The council decided to abandon intervention on a large scale.

July 17.—The Diplomatic Advisory Committee held a meeting to draft an answer to the American proposal for intervention in Siberia.

July 19.—The cabinet and the Privy Council held meetings to consider the proposal to intervene in Siberia.

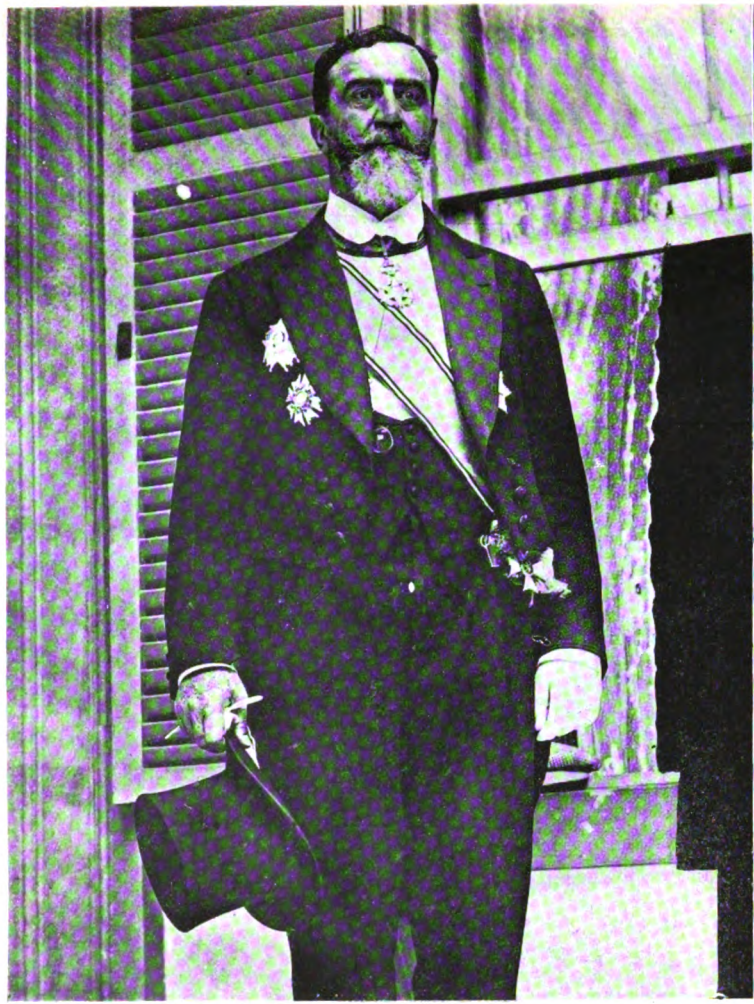
At a riot in Shanghai there was a collision between the native and Japanese police in which some were killed and several wounded.

July 22.—Viscount Uchida, Japanese ambassador to Russia, resigned on the ground that he did not approve the Government's Russian policy.

July 24.—About 600 army officers were granted promotion.

The 13th anniversary of the death of the late General Count Kodama was observed at the Seishoji temple, attended by Premier Terauchi and many high persons of state.

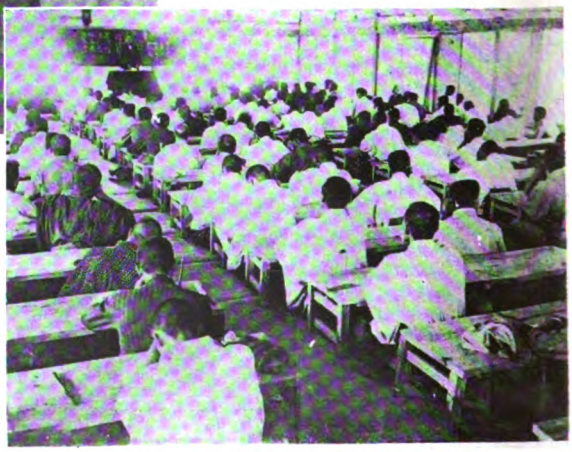
Digitized by Google



M. DELANNY, NEW FRENCH AMBASSADOR TO JAPAN

R. HORIGUCHI, NEW JAPANESE MINISTER TO BRAZIL

Digitized by Google



PRINCE KUNI ASCENDING MOUNT FUJI

RESULTS OF GUNPOWDER EXPLOSION AT SHIMONOSEKI

OFFICERS LEAVING FOR VLADIVOSTOCK FOR RED CROSS WORK

JAPANESE SUMMER UNIVERSITY AT KARUIZAWA

Digitized by Google

CURRENT JAPANESE THOUGHT

By Dr. J. INGRAM BRYAN

Japan and Russia

After much hesitation and careful consideration of proposals made by the United States Japan has decided to increase her military orces in Siberia for the purpose of supporting the Czechs and guarding the country against German influence. Already mobilization has begun in certain military centers and transportion is under way. It is apparent from the various high council meetings held in connection with the subject of intervention that unanimity does not prevail in regard to it; but there is a strong desire to coöperate harmoniously with America, avoiding all that would be displeasing to the policy of that country toward Russia. There is no doubt that what the people of Japan would like most is to be entrusted wholly with the management of the Far Eastern section of the war, as Japanese officials and troops are more accustomed to this method, and the country does not like the idea of western military forces operating in Far Eastern regions when Japan is quite capable and quite prepared to look after occidental interests in the Orient. But as the Allies have adopted a policy of literal coöperation, involving the despatch of troops from each of them, however infinitesimal the number, Japan does not think it good tact to take exception to it. She will coöperate in any way the Allies decide, though she cannot be expected to execute her part so successfully as if left to her own resources. At the same time she will enjoy the advantage of Allied experience and aid materially if not financially, and the mode of operation chosen may be best for Japan in the end. It is interesting to note that the great Seiyukai party, which will undoubtedly be entrusted with the formation of the next cabinet, is strongly and solidly in favour of close coöperation with the United States in all that pertains to Russia.

The General Attitude

While most of the leading business men of Japan are rather opposed to a Japanese expedition to Siberia, as likely to bear heavily on the country in a financial way, the Peers maintain a cautious mood, feeling that such an undertaking is something the public is not yet quite ready for. Of course the real nature of the American proposal has not been made public and the peoole are naturally in a state of suspense to know just what is expected of Japan. The Japanese idea is that troops should be sent to Siberia purely for purposes of selfdefence, while the Allied idea seems more in the direction of aiding the Czechs. At all events there

Digitized by Google

CURRENT JAPANESE THOUGHT

By Dr. J. INCHAM (JIYAN)

Japan and Russia

Japan is decided to increase her military force to Siberia for the purpose of suppressing the Soviets and guarding the country against Communism. Although Japan has been in certain military relationship with Russia, it is apparent from the various articles published in connection with the advent of intervention that a similar idea was prevailed in regard to Japan but there is a strong desire to co-operate harmoniously with America, avoiding all that would be displeasing to the policy of that country toward Russia. There is no doubt that what the people of Japan would like most is to be cordially with the management of the Far Eastern section of the war, as Japan set soldiers and troops are more accustomed to this work, and the country does not like the idea of western military forces operating in Far Eastern regions where Japan is quite capable and ever prepared to look after occidental interests in the Orient. But as the Allies have a long policy of literal co-operation, increasing the deployment of troops there is, however, nothing to prevent Japan does not think it good [illegible] to [illegible] cooperate to a [illegible] will co-operate in every way the Allies decide, though she cannot be expected to execute her part as successfully as if it to her own interests. At the same time she will enjoy the advantage of Allied experience and aid materially if not financially, and the mode of operation chosen may be the best for Japan in the end. It is interesting to note that the Japanese Shipping Board, which will undoubtedly be entrusted with the formation of the next enlisting [illegible] and solidly in favour of close co-operation with the United States in all that pertains to Russia.

The Japanese Burden of Attitude

Whole coast of the Japan are [illegible] opposed to a Japanese expedition to Siberia, as likely to bear heavily on the country in a financial way the Peers maintain a cautious mood, feeling that such an actual [illegible] the public is not yet quite ready for. Of course the real nature of the American proposal has not been made public and the people are naturally in a state of suspense to know just what is expected of Japan. The Japanese idea is that troops should be sent to Siberia purely for purposes of self-defence, while the Allied idea seems more in the direction of aiding the Czechs. At all events there

Digitized by Google

in a very general demand on the part of the public for a more definite statement as to the real purpose of intervention. In the meantime there are numerous reports as to the gradual organization of forces by Germany in Russia, no one believing that the many new wireless stations appearing in western Siberia to be the result of Russian money. German officers among the prisoners of war are said to be making things easy for their country by organizing the Bolsheviki. The general understanding in Japan now is that British troops from Hongkong, American troops from Manila, French troops from China will participate with Japanese troops in the Siberian campaign.

Motives There is much speculation in Japan's replies to inquiries in regard to intervention in Siberia. What those not familiar with original affairs are apt to forget is that Japan's interest in Siberia, and all East Asia, for that matter, is independent of the present war, and even of the Allies. In considering the question of a military expedition to any part of East Asia Japan is bound to think of her own as well as of Allied interests. The point at issue will always be how far she can afford to sacrifice her own national interests for the sake of protecting Allied interests. Japan sincerely desires the protection of Allied interest, as a matter of course; but she does not want to be expected to sacrifice her own policy if no special good to the Allies can come of it. To be called upon suddenly to welcome an Allied army into East Asia is something that Japan could naturally be prepared for unless great good can thereby be accomplished for the Allies. At present, however, it is difficult for Japan to see just what good can be thereby accomplished that she with her own troops alone cannot much better and more expeditiously accomplish in the Allied cause. For this she has been training her magnificent army, and now she is not be entrusted with it. It is hard for the average Japanese to avoid feeling that somehow there is evidence of a want of confidence som where. If British and other European nations were willing to trust America with looking after their interests in Mexico during the imbroglio there, why should not Japan be entrusted with Allied interests in Siberia. Just as America would not be expected to welcome an Allied army in Mexico when European interests were threatened there, so Japan could be expected to be very enthusiastic in inviting an Allied army to East Asia. There is nothing inimical to the Allied cause in this attitude. It is but natural for Japan to feel some degree of dignity at stake in the matter, as well as some danger of establishing an unwelcome precedent.

Specie Holdings Japan's national specie holdings now reach the enormous total of 1,235,000,000 yen, as compared with 533,000,000 yen before the war. Of this 725,000,000 yen belongs to the Bank of Japan, and 500,000,000 yen to the Imperial Government. Some 450,000,000 yen is at home and the balance abroad. About 560,000,000 of Japan's holdings are in London and most of the rest in the Federal Reserve Bank in New York. Japan's increase of credit has arisen largely from increase of her exports. Of the 2,623,000,000 yen excess of credit over debit account abroad achieved by Japan since the war began at least 1,170,000,000 yen represents

is a very general demand on the part of the public for a more definite statement as to the real purpose of intervention. In the meantime there are numerous reports as to the gradual organization of forces by Germany in Russia, no one believing that the many new wireless stations appearing in western Siberia to be the result of Russian money. German officers among the prisoners of war are said to be making things easy for their country by organizing the Bolsheviks. The general understanding in Japan now is that British troops from Hongkong, American troops from Manila, French troops from China will participate with Japanese troops in the Siberian campaign.

Motives

There is much speculation in some quarters as to Japan's motive in regard to intervention in Siberia. What those not familiar with oriental affairs are apt to forget is that Japan's interest in Siberia, and all East Asia, for that matter, is independent of the present war, and even of the Allies. In considering the question of a military expedition to any part of East Asia Japan is bound to think of her own as well as of Allied interests. The point at issue will always be how far she can afford to sacrifice her own national interests for the sake of promoting Allied interests. Japan sincerely desires the promotion of Allied interest, as a matter of course; but she does not want to be expected to sacrifice her own policy if no special good to the Allies can come of it. To be called upon suddenly to welcome an Allied army into East Asia is something that Japan cannot naturally be prepared for unless great good can thereby be accomplished for the Allies. At present, however, it is difficult for Japan to see just what good can be thereby accomplished that she with her own troops alone cannot much better and more expeditiously accomplish in the Allied cause. For this she has been training her magnificent army, and now she is not be entrusted with it. It is hard for the average Japanese to avoid feeling that somehow there is evidence of a want of confidence somewhere. If British and other European nations were willing to trust America with looking after their interests in Mexico during the imbroglio there, why should not Japan be entrusted with Allied interests in Siberia. Just as America would not be expected to welcome an Allied army in Mexico when European interests were threatened there, so Japan cannot be expected to be very enthusiastic in inviting an Allied army to East Asia. There is nothing inimical to the Allied cause in this attitude. It is but natural for Japan to feel some degree of dignity at stake in the matter, as well as some danger of establishing an unwelcome precedent.

Specie Holdings

Japan's national specie holdings now reach the enormous total of 1,235,000,000 *yen*, as compared with 353,000,000 before the war. Of this 727,000,000 *yen* belongs to the Bank of Japan, and 508,000,000 *yen* to the Imperial Government. Some 457,000,000 *yen* is at home and the balance abroad. About 560,000,000 of Japan's holdings are in London and most of the rest in the Federal Reserve Bank in New York. Japan's increase of credit has arisen largely from increase of her exports. Of the 2,032,000,000 *yen* excess of credit over debit account abroad achieved by Japan since the war began at least 1,170,000,000 *yen* represents

Digitized by Google

accounts of trade, and the remaining 862,000,000 *yen* accounts other than ordinary trade. These funds are invested as follows: Allied Government bonds floated: British 280,000,000 *yen*; French 76,000,000 *yen*; Russian 222,000,000 *yen*; Allied bonds bought 134,000,000 *yen*; Foreign loans reimbursed 292,000,000 *yen*; investments in China 118,000,000 *yen*; increase of specie abroad 182,000,000 *yen*; increase of specie in exchange banks 728,000,000 *yen*, representing a grand total of 2,032,000,000 *yen*. Japan has placed about 96 per cent of her excess exports in investments, amounting to some 1,122,000,000 *yen*. Her total investments abroad since the beginning of the war amount to some 1,300,000,000 *yen*. The gold reserve of the Bank of Japan, which stood at 216,503,000 *yen* in July, 1914, now amounts to 645,182,000 *yen*.

Accidents

There are few countries where accidents of a dangerous and appalling nature are more numerous than in Japan. Reports of mine disasters, powder explosions and railway wrecks are remarkably frequent. Last year the battleship *Tsukuba* blew up at her moorings in Yokosuka and recently the magnificent new dreadnaught *Kawachi* was similarly wrecked at Tokuyama bay. This sort of accident has happened only too often in the navy in past years. In the navy no one will say it is due to deliberate carelessness; but in mines and on railways it is difficult to say as much. The hands employed in these operations are not very skilled to begin with, and this, together with their long hours, renders gross carelessness only too common. A few days ago a cargo of powder exploded while being loaded at Shimonoseki, killing dozens of men and destroying a train and much other property, the accident being due to the foolish attempt of a workman to mend a broken powder case by driving a nail into it. The fact is that the Japanese laborer is not yet accustomed to the perils of new inventions and operations and their implied machinery, and he is liable to great foolhardiness unless kept under strict supervision of experts. Hundreds of towns are reduced to ashes in Japan simply from careless handling of kerosene lamps. The introduction of electricity is bringing in an element of safety, though one cannot be too sure, since fires are frequent from inadequate insulation of wires. On the whole then it is the general attitude of carelessness and inefficiency in regard to dangerous operations that complaint must be made. This can only be remedied by stricter education of workmen and better discipline of them on the part of supervisors.

Cost of Living

Notwithstanding Japan's increase of wealth since the beginning of the war wages and salaries have not correspondingly improved, and the abnormally high cost of living bears heavily on the poorer sections of the population, forming the

Digitized by Google

accounts of trade, and the remaining 852,000,000 yen accounts other than ordinary trade. These funds are invested as follows: Allied Government bonds floated: British 280,000,000 yen; French 76,000,000 yen; Russian 222,000,000 yen; Allied bonds bought 134,000,000 yen; Foreign loans refunded 252,000,000 yen; investments in China 114,000,000 yen; increase of specie abroad 182,000,000 yen; increase of specie in exchange banks 760,000,000 yen, representing a grand total of 2,052,000,000 yen. Japan has placed about 90 per cent of her excess exports in investments, amounting to some 1,122,000,000 yen. Her total investments abroad since the beginning of the war amount to some 1,500,000,000 yen. The gold reserve of the Bank of Japan, which stood at 116,352,000 yen in July, 1914, now amounts to 634,182,000 yen.

There are few countries

Accidents . . where accidents of a dangerous and appalling

nature are more numerous than in Japan. Reports of rains of arrows, powder explosions and railway wrecks are ordinarily frequent. Last year the battleship Iwakura blew up at her moorings in Yokosuka and recently the magnificent new dreadnaught Amagiri was similarly wrecked at Tokuyama Bay. This sort of accident has happened only too often in the navy in past years. In the navy no one will say it is due to deliberate naval abuse; but in mines and on railways it is difficult to say as much. The people employed in these operations are not very skilled to begin with, and this together with their long hours, rather gross carelessness only too common. A few days ago a cargo of powder exploded while being loaded at Shimonoseki, killing dozens of men and destroying a train and much other property, the accident being due to the foolish attempt of a workman to mend a broken power-case by driving a nail into it. The fact is that the Japanese laborer is not yet accustomed to the perils of new inventions and operations and their implied machinery, and he is liable to great foolhardiness unless kept under strict supervision of experts. Hundreds of towns are reduced to ashes in Japan simply from careless handling of kerosene lamps. The introduction of electricity is bringing in an element of safety, though one can't be too sure, since fires are the result from inadequate insulation of wires. On the whole it is the general attitude of carelessness and inefficiency in regard to conveniences and operations that complaint must be made. This can only be remedied by stricter education of workmen and better discipline of them or the part of employers.

Notwithstanding Japan's

Cost of Living increase of wealth since the beginning of the war

[illegible] and as a fact the cost of living has greatly increased and the abnormally high cost of living bears heavily on the poorer sections of the population, forming the

vast majority of the people. Only a few of the commercial classes are really prospering by the results of the war. It is not as in Europe and America, where work involves full employment at high wages. In Japan companies and corporations are paying enormous dividends, but the masses receive little of the increment. Capitalists, peculiarly enough, are and have been making a harvest and are living in luxury, while those on small salaries and wages can scarcely make ends meet. Wages and salaries have slightly increased, it is true, but nothing to the added necessity to cope with the increased cost of living. Thus the bread winner finds the burden the same, the fortunate and the unfortunate grow wider day by day, and the Government has been wise in appointing a Social Work Investigation Committee to see how an evening up of conditions may judiciously be brought about. The first step, no doubt, should be in the regulation of prices of the necessities of life. Rice, the food of the common people, is now at a figure which the poor cannot afford, while the inflation of paper money circulation tends to drive up prices still higher. Numerous deaths take place annually from malnutrition, while cases of [illegible] are to be seen more than ever before. This is especially true in land like Japan with a rapidly increasing population, where the poor alone know the horrors [illegible]

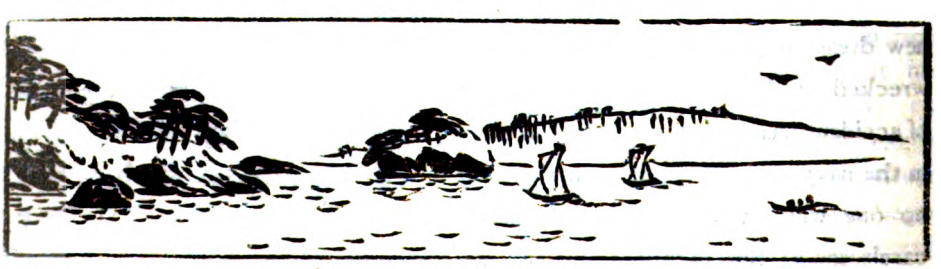
Crime among children in Japan is a matter of increasing importance, especially as it pertains to juvenile courts as understood in the [illegible] Years of age are treated as adults, and there is [illegible] It requires, however, [illegible] persons of 16 and 17 years of age are still no more developed than children, while the treatment of either class as [illegible] leads to further crime. The [illegible] have recently been active in [illegible] the organization of [illegible] in the United States. This would provide all children under 19 years [illegible] and all persons over that age being treated as adults. Investigation of [illegible] by a [illegible] mittee and [illegible]

Digitized by Google

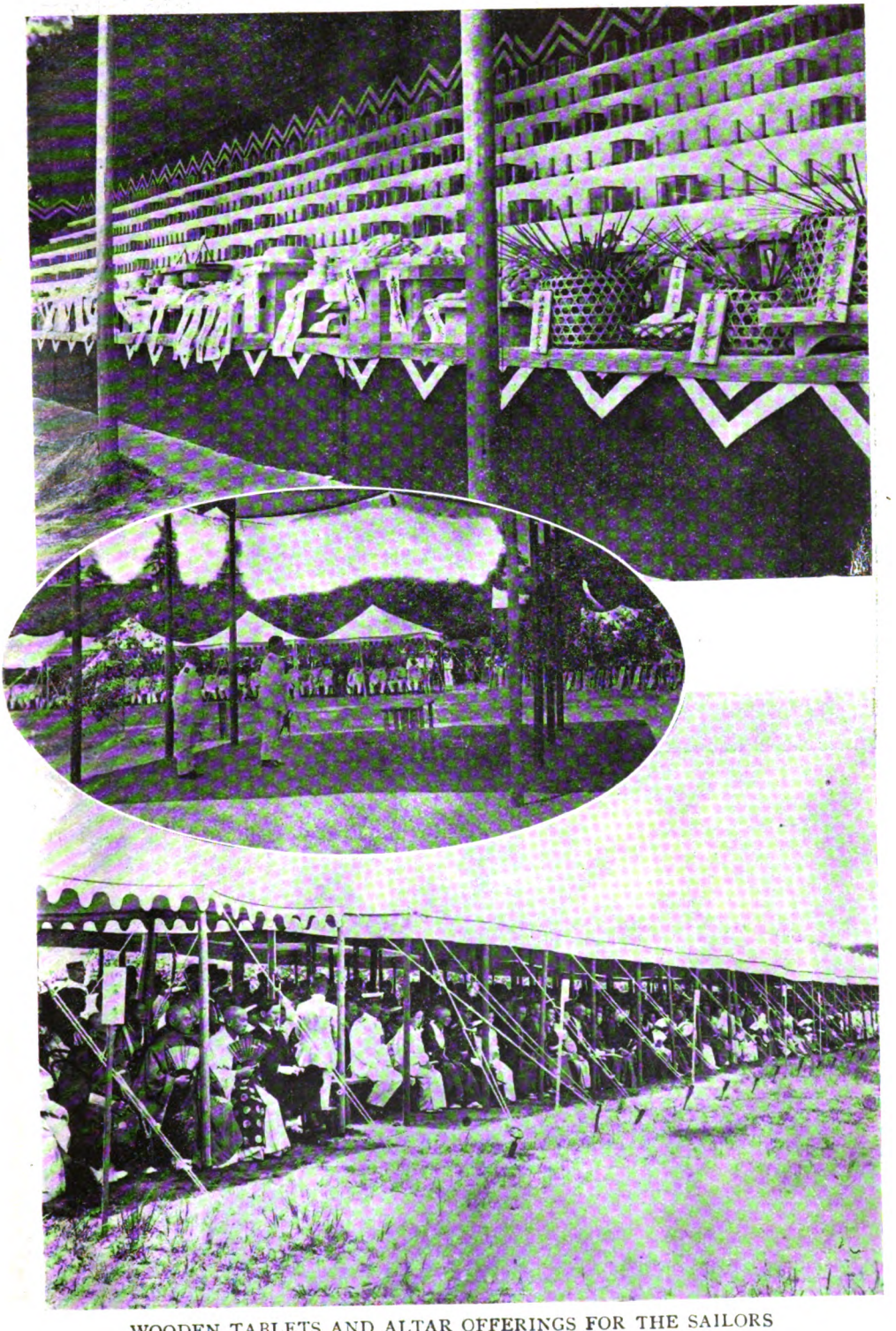
vast majority of the people. Only a few of the commercial classes are really profiting by the results of the war. It is not as in Europe and America where war work involves full employment at high wages. In Japan companies and corporations are paying enormous dividends, but the masses receive little of the increment. Capitalists, property owners and merchants are reaping a harvest and are living in luxury, while those on small salaries and wages can scarcely make ends meet. Wages and salaries have slightly increased, it is true, but nothing to the extent necessary to cope with the increased cost of living. Thus the breach between the rich and the poor, the fortunate and the unfortunate, grows wider day by day, and the Government has been wise in appointing a Relief Work Investigation Committee to see how an evening up of conditions may judiciously be brought about. The first step, no doubt, should be in the regulation of prices of the necessities of life. Rice, the food of the common people, is now at a figure which the poor cannot afford, while the inflation of paper money circulation tends to drive up prices still higher. Numerous deaths take place simply from malnutrition, while cases of abject poverty are more common than ever before. This is especially hard in land like Japan where nobody begs and the poor alone know their own bitterness.

Juvenile Crime

Crime among minors in Japan is a matter of increasing importance, especiallly as there are no juvenile courts as understood in the west, and all over 14 years of age are treated as adults, and those under as irresponsible children. It frequently happens, however, that persons of 16 and 18 years of age are still no more developed than children, while the treatment of minor dilinquents as innocent leads to further crime. The authorities have recently been taking into consideration the organization of juvenile courts, such as one sees doing such good work in the United States. This will preclude all children under 14 being treated as lunatics and all persons over that age being treated as adults irrespective of whether they really are so in development and character.

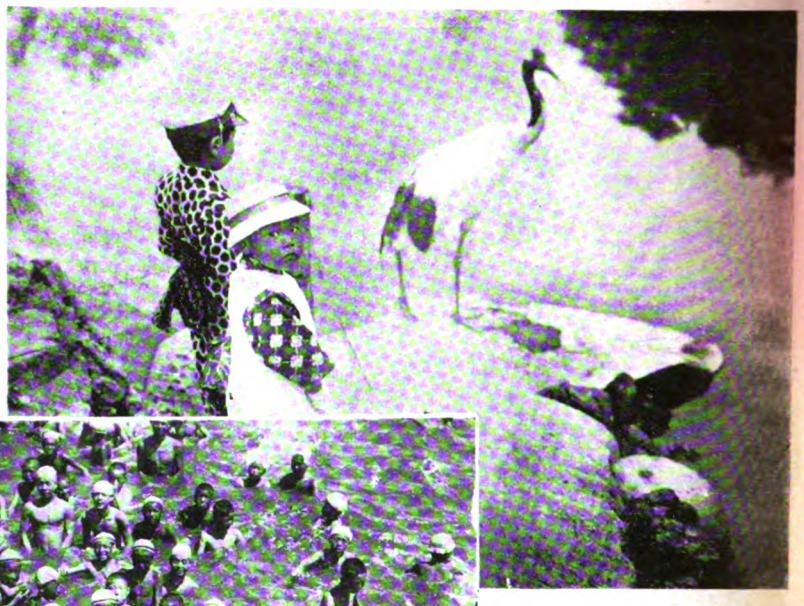


Digitized by Google



WOODEN TABLETS AND ALTAR OFFERINGS FOR THE SAILORS
WHO LOST THEIR LIVES ON THE DREADNAUGHT "KAWACHI",
CAPTAIN MASAKI READING AN ADDRESS TO THE SPIRITS OF THE DEPARTED.
FRIENDS AT THE FUNERAL OF THE MEN WHO WENT DOWN WITH THE "KAWACHI"

Digitized by Google



DOG-DAYS IN TOKYO

Digitized by Google